

# P O E M S

O N

VARIOUS SUBJECTS.

B Y

ALEXANDER CUTHBERTSON.

To which is Prefixed a short Account of the Author's Life.

G L A S G O W,

Printed for the AUTHOR, and sold by him.

M DCC LXVI.

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ALEXANDER CUTBERTSON

44.

To which is prefixed a short Account of the Author's life.



( 4 )  
  
TO THE  
RIGHT HONOURABLE  
JOHN EARL OF HYNDFORD, &c.

MY LORD,

**T**HE numberless Accomplish-  
ments that center in your Per-  
son, and the superior Excellencies of  
your Understanding, are so engaging,  
and well known to all that are ac-  
quainted with your Lordship, that it  
is quite superfluous to make any  
Panegyrick on them. These Vir-  
tues, my Lord, are Motives that in-

duced me to Dedicate the following Poems to you ; which I hope your Generosity will not despise upon the account of the Disadvantages they may ly under, by reason of my Weakness, and want of Learning ; being composed at leisure Hours for my own Amusement, and never intended to be made public. I had not presumed to offer them to a Person of your Judgment, if I were not assured that they had Truth enough to compensate for the want of Ornament. Your generous Disposition, and the many and extraordinary Favours which I have received

ed from your Lordship, are instances  
however that I cannot omit without  
being guilty of the most shameful  
Ingratitude. Hoping you will par-  
don this Freedom, I am with the ut-  
Respect,

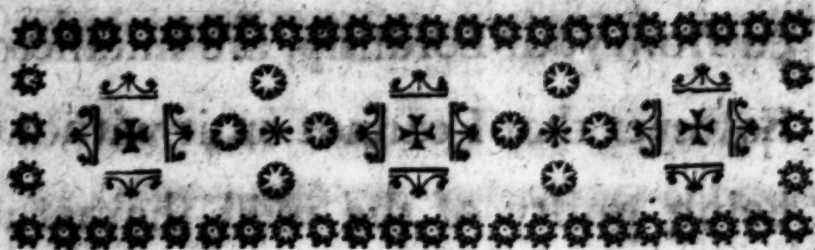
Your Lordship's

*most Devoted,*

*and most Obliged,*

*humble Servant,*

ALEX. CUTHBERTSON.



A  
SHORT ACCOUNT  
OF THE  
AUTHOR'S LIFE  
BY WAY OF PREFACE.

ALEXANDER CUTHBERTSON was born the 21st of november, 1703, in a small village near Blackburn, in Whiteburn parish. His parents for their honesty and plain dealing, were much esteemed and regarded by their neighbours : He began to display his talent for poetry when but very young, and gave so early proofs of strong natural parts, that he could read the Bible, and repeat the Larger Catechism, in less than five years after his birth.

He was only nine months at school, and during that time, his deportment hardly ever

ver gave offence to his master, or occasioned envy from his fellow scholars.

His father possessing only a very small spot of earth, and having a pretty numerous family, was unable to give his son a polite and learned education; the want of which hath undoubtedly contributed much to marr the brightness of his genius, and thereby rendered him less dazzling and conspicuous in the republick of letters. Nevertheless, being prompted by nature, and influenced by a fertile invention, he studied the planetary system for his own amusement, and acquired no bad ideas of poesy and its measures, of which his poems on the creation are instances, being composed in his juvenile days, and are by far the noblest part of his poems, both in respect of spirit and stile, so they shew that he possessed some small abilities both as a philosopher and poet.

BEING obliged to toil for his daily bread, he had but few opportunities to cultivate his mind either by reading, or conversation. All his relaxations from labour, however, were employed in such a manner, as gained the approbation of every judicious man; and even procured for him the favour and friendship of several gentleman; among whom Mr John Carmichael of Whitehill; much better known by his naval atchievements, and commercial in-

✓ interest with Spain, than by his patrimonial estate was one; and Mr George Cook of Mosehall another: The former of these gentlemen conceived such sentiments for him that he made him factor of his estate, and manager of his affairs.

BUT, — hardly had he reached the 24th year of his age, when his father died, and left an infirm old widow behind him: He buried his father decently, and also supplied his mother during the remainder of her life in a filial and bountiful manner; and when she left this world for a better, interred her in as becoming a manner, as he could afford.

TAKING a small farm, his circumstances thereby required a wife, wherefore viewing sundry maids, none of them appeared better adapted to his purpose than Elizabeth Purdy a very prudent and beautiful woman. He wooed, and soon obtained her consent, and married her four years after his father's death, and for the space of 28 years proved a very virtuous and discreet wife: She bare him eight children; and they lived together in such unanimity and concord, that she bare him three at one birth. He had six daughters, two of which are now alive, and two sons, are both dead. His wife died in the 54th year of her age; he gave her a decent burial, and much lamented her death in elegiac strains;

Awake,

Awake, O Muse! employ my heart and head;  
 I mourn! a mournful ditty sing: (dead;  
 My dear, my dearest dear, my only dear is  
 Oh! I have lost a pleasant Phring!\*

The rest of this elegy being now destroyed by the injuries of time, or by some other misfortune, cannot now be recalled; but what is here presented, we may safely stile it a fine tender, moving, composition; four lines complete the stanza, and yet it consists of ten breaks; and the last stop or break, "I have lost a pleasant phring," is almost incomparable in point of simplicity, energy, and tenderness of expression.

He composed several other elegies at different times, and upon different occasions; two of which only remain; the one is in honour of Mr Alexander Wardrop, late minister in Whitburn; the other in remembrance of the late Mr Thomas Wardrop of Bathgate.

FROM the 24th to the 40th year of his life, (including 16 years) he farmed the Easter Sands of Whitehill: But his disposition, which was always more serviceable and benevolent to others than to himself, rendered him a bad farmer. He was so immersed in Mr Carmichael's affairs, that he had neither time nor opportunity to cultivate and improve his farm; and therefore

\* Phring signifies a wife or consort.

fore instead of making rich, was reduced to very low circumstances.

WE shall here remark a very narrow escape he had of his life, being preserved by the providence of God. Once riding home pretty late from Linlithgow, in company with two of his neighbours, there happened about that time (being the midst of winter) to be such a very large fall of snow that none could observe the road; there being a great many coal pits not far distant, were afraid of falling into some of them; and riding at a brisk pace, our author being a little behind, down he falls with his horse to the bottom of one; and which was very remarkable, kept fixed in his seat without being in the least hurt, tho' the pit was near five fathom deep: His neighbours rode on a little without missing him, and when they did, returned back calling on him; but not answering, they begun to search every hollow, thinking he had fallen off his horse; but he crying out, soon came to the place of his concealment: But, the pit being so deep, could give no help, and were at a loss what to do: There were a few houses not far distant to which they came, and raising the people, by the help of ropes, and lights, soon pulled both him and horse up, being more afraid than hurt.

MEAN while his own address, and Mr John  
Car,

Carmichael's recommendation, introduced him into the noble family of Roseberry; where amidst many providential vicissitudes, he retained his station, and discharged his duty with integrity and honour, during the space of two years. The Earl and Countess both respected him as a very faithful servant, and lord Dalmany had a superlative regard for him as a sensible man: For when this noble youth travelled in foreign climes, his letters warmly recommended Alexander Cuthbertson to the families care and protection, till his good fortune should bring him back to his native land: But, death finished his valuable life, ere his interest and influence could be used in behalf of his dearly beloved acquaintance.

SOME gentlemen at this conjuncture, intending to erect coal-works, and lime quarries in different places of the country, made application to him as a well qualified person for putting their schemes into execution; and being persuaded to undertake them, he actually brought many of them to great perfection.

THE most eminent of whom is Brechmiln heugh. Here twenty pounds sterling were expended by him, in sinking and levelling the coal, without being reimbursed by the proprietor thereof. For he having agreed with him to erect the work at his own expence, was to have

have the first year free, and to pay after that five hundred merks scots, as annual rent for the ground; which he in a short time accomplished, and was in a fair way of making a good deal of gain by it, when he took the whole out of his hand, he having had no written bargain upon it. Indeed it was partly owing to his own simplicity, by not entering ready into tack with him.

Blackburn heugh was the next he undertook. This work required all his skill, and utmost abilities: It lay fifteen fathoms below water, and no level could be drawn to drain it. Here he wanted money to defray necessary charges; and likewise stood in need of many other things, which are absolutely necessary to carry through such a great and arduous undertaking. Yet maugre these straits and difficulties, he finished the work in less than five weeks, contrary to the expectation of almost all those well skilled in these matters.

HE was also very serviceable about many other works at Borrowstonness, and Polbeth; the particulars whereof would be too tedious to mention in this place, whereby he gained great reputation in that country.

Nor were his abilities less conspicuous in working stone quarries, than in erecting coal-works. He surmounted every difficulty and brought

brought them to such perfection as was never known in the place.

HAVING after this manner, as has been above related, employed sixteen years, his bodily strength began to decay, and a feebleness ensued, (tho' naturally of a very strong constitution,) occasioned by being often obliged to work all day up to the middle in water, in the midst of winter; nor was he so careful of his health as he ought to have done: A school therefore was judged most agreeable to his circumstances, and it was while in this sphere that the following productions received a finishing stroke, tho' some of them were begun and moulded before.

THE fall and recovery of man is the largest, and perhaps the most useful of them all. The rest of the poems are generally founded upon particular occasions, manners, or perhaps upon the character of some personage. They are calculated to humble the proud, to allay the vain, to mortify the avaricious to correct the impious; and in a word, to render mankind better and more virtuous. His paraphrases on the twenty third psalm, and other passages of scripture, will be of considerable service to the pious and devout.

As a just and proper knowledge of the subjects

jects, is of the greatest importance to every one, so it is expected that this book will meet with all due encouragement, especially as the price is very low.

It is hoped the kind reader will pardon what he may see amiss, with regard to the stile and connectness of the following poems, being composed for his own use at a vacant hour, and never intended to be made public, till prevailed upon at the instigation and earnest desire of his friends and acquaintances; and when about to publish it, had no kind of manuscript, but all treasured up in his memory, and taken down from his mouth before printing.

If this work meet with good reception from the public, another much of the same volume will soon be published, containing miscellaneous pieces, in prose and verse.

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# E R R A T A.

Page 21. Line 2, *for orb, read robe.*

Page 48. Line 6. from foot, dele I.

Page 60. Line 3. *for loveth, read love is.*

Page 137. Line 8. from foot, *for ascend, read descend.*

\*\*\*\*\*†\*\*\*\*\*

THE  
FEDERAL  
BUREAU OF INVESTIGATION

UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

TO THE DIRECTOR, FBI  
FROM THE SAC, NEW YORK  
SUBJECT: [illegible]  
RE: [illegible]

NEW YORK, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]



By the almighty arm and skill of  
God ;

Then harmony and order did pro-  
ceed,

And rear'd a glorious structure in  
their stead :

How charming light arose from  
gloomy darkness,

Into daz'ling and conspicuous bright-  
ness.

## II. D A Y.

A N D upper did from nether  
waters rent, At

10. According to the Heathen Mythology, the system of universal nature, was no more than a *rude chaos*, or an undigested mass of matter ; and the account given by Moses here, differs but very little from that of Ovid, as he calls it, *without form and void* ; or as the original words, *confusion and emptiness*. Thus the power and wisdom of God, moulded the jarring and wrangling of things, into an harmonious whole, made up of contrary parts.

12. Light was the first day's work, and is the most beautiful and resplendent operation in the universe ; exhibiting of all creatures, the brightest emblem of the Creator, in his purity, splendor, justice and beneficence ; it has also great affinity to a spirit ; for altho' by it we discover other things, yet we cannot describe its nature, being, and essence, Job. xxxviii, ver, 18. 24.

At making of the airy firmament;  
This air supports the great terraque-  
ous globe, 15.

And binds the clouds up high into  
their orbs;

These clouds, in open air, below  
the sky,

B 2

They

14. The creation of the firmament here follows that of light; including all that is visible from the surface of our earth upwards to the fixed stars; it is a medium of communication between the lights of heaven, and a separation between the clear and muddy waters.

15. Clouds, or rain, are made of vapours, rais'd of water, or moisture only. These vapours are no other than small bubbles, detach'd from the water by the power of the solar, or subterraneous heat, or both; and being lighter than the atmosphere, are buoyed up thereby until they become of an equal weight therewith, in some of the regions aloft in the air, or nearer the earth; in which those vapours are formed into clouds, rain, snow, hail, lightning, dew, mists, and other meteors.

In this formation of meteors the grand agent is cold, which commonly, if not always, occupies the superior regions of the air; as is manifest from those mountains which exalt their lofty tops into the upper and middle regions, and are always cover'd with snow and ice.

This cold, if it approaches the earth, presently precipitates the vapours into dews: or. if the vapours  
more.

Fall down in drops, refresh the  
 ground when dry ;  
 They fructify this large and verdant  
 earth,  
 And makes all rurals to bring forth  
 their birth: 20.  
 These pleasant flowers, which do  
 the earth adorn,  
 Enrich the husbandman with wheat  
 and corn.

## III. D. A Y.

H O W nether waters did together  
 flee,  
 From whence arose the black and  
 briny sea,

Leav-

more copiously ascend, and soon meet the cold, they are then condensed into melting, or else into showers of small rain, falling in numerous small drops: but if these vapours are not only copious, but also as heavy as our lower air itself, (by means their bladders are thick and full of water) in this case they become visible, swim but a little height above the earth, and make what we call a mist, or fog. But if they are a degree lighter, so as to mount higher, but not to any great height, as also meet not with cold, to condense them, nor wind to dissipate them, they then form a heavy, thick and dark sky, lasting oftentimes for several weeks without either sun or rain.

Leaving the earth a dry and dusty  
orb ; 25.

Now sea and earth are nam'd terra-  
queous globe.

When earth and water were mix'd  
together,  
In an undistinguish'd and confused  
manner.

#### IV. D A Y.

N O W sun, and moon, and stars,  
our eyes enlight,  
Making the glorious day, or sable  
night. 30.

B 3

Be-

18. Nothing useful or commodious appear'd ; but  
when God made a separation between them, beauty,  
utility and good order took place : So an habitation  
was prepar'd for man, retreat for beasts, lodgings for  
the finny nations, and nourishment for them all, in  
the terraqueous globe.

26. God saying, ' Let there be light, and there was  
light,' only imports a confused or scatter'd mass of it ;  
now it was collected, modell'd, and made into several  
luminaries, so render'd more commodious, agreeable,  
and useful.

30 Astronomers have calculated that the sun is an  
hundred and sixty-six times bigger than the earth, seven-  
ty-six millions of miles distant from it. The earth, and  
all the other planets, move in their different spheres  
round

Behold, O man! the blue ethierial  
 sky,  
 With the extended firmament on  
 high;  
 And glittering heaven, a splendid  
 frame,  
 How jointly thus their parent do  
 proclaim!  
 But lo! the unwearied sun from day  
 to day, 35.  
 Jehovah's power and bounty doth  
 display!  
 Around him doth not nature all tra-  
 verse,  
 For he's the centre of the universe;  
 His

round him; therefore he is the center of the planet-  
 ary system. To prove this let us consider if the earth  
 does not move round the sun, the sun with the moon  
 must move round the earth; now as the distance of  
 the sun to that of the moon being 10,000 to 46, and  
 the moon's period being less than 28 days, the sun's  
 period would be no less than 24 years; whereas in  
 fact it is only one year. Again, the sun's main dis-  
 tance from the earth is 1000 diameters of the earth,  
 consequently the sun's diurnal progress, when in the  
 Equator must be 470 millions of miles; and there-  
 fore he must move 32,000 miles in the space of one  
 minute. *Salmon's Gram.*

His glare, and splendor's, shewn in  
ev'ry land,

Declare him fram'd and made by  
God's right-hand : 40.

His heat is felt in lands of Africa,  
And tinging dyes in Ethiopia ;

He too doth parch the Arabian lands,  
And almost burns the Lybian sands.  
Again the sun, how near to sense he  
seems, 45.

Small neighbouring globes, arrayed  
in lucid beams ;

That west appears, deceptive of our  
eyes,

At eve to set, that east appears to rise :  
So large, ten million earth's like ours  
below,

Would but suffice his equall'd mass  
to shew ! 50.

So distant, seventy million miles  
would fail,

B 4

Vast

41. All countries lying under the tropic of cancer are extremely hot.

49. The sun's diameter, or breadth from side to side, is computed by philosophers to be eight hundred thousand miles. Therefore, the quantity of matter contained in him, must exceed that of the earth above ten millions of times.

Vast sum! to count a full proportion'd tale!

Twelve days here double-clos'd, his motion spend,

E'er the huge sphere our circulation end;

While thro' his system from his regal seat,

His rays dispense prolific light and heat:

Their homage planetary subjects pay,

And round about him take their order'd ray.

Now leave the sun, that doth so clearly shine,

And to the nightly moon our search confine;

Here, obvious mountains rise with lofty heads,

And seas, and lakes, in wide dimensions spread;

Least planet of the skies, yet view'd so near,

How

61. These mountains in the moon are larger in proportion to the magnitude of the moon, than our mountains in the earth.

How large her size ! how bright her  
beams appear !

Thus meaner virtues to advantage  
plac'd, 65.

Shine oft with a superior lustre  
grac'd.

Nor shall with us, our fair Satellite  
find,

In earth's meer ornamental use de-  
sign'd ;

Wise heaven intended them with  
friendly aid,

By turns to shine, for mutual service  
made. 70.

Oh ! that my heart were bent on  
wisdom's way

While I rehearse, the planets are my  
lay.

First verging on the lucid font of  
day,

Bright Mercury directs his circling  
way ;

In

64. Philosophers have agreed, that the largeness of  
the moon equals only the fortieth part of the earth.

74. Mercury is about two thirds of the earth's  
magnitude, near 32 millions of miles distant from the  
sun,

In three short months he rounds the  
solar sphere; 75.

His seasons shift, and end the tran-  
sient year.

Next Venus, matchless in her brilli-  
ant light,

(Tho' seems the lesser Cynthia of the  
night;)

Her orbit measures round the sta-  
tion'd sun,

And double time requires her race  
to run. 80.

Lo! in the midst, fair earth our native  
seat,

And

sun, and 88 millions from us. He moves round it  
in less than 88 days, with the velocity of about an  
hundred thousand miles an hour, which is almost as  
swift again as the earth's motion.

77. Venus is nigh the bigness of the earth, and dis-  
tant from the sun near 60 million of miles: Her diur-  
nal revolution is in about 23 hours; her annual, 224  
days; her motion in an hour, about 70,000 miles.  
She never recides above 48 degrees from the sun,  
whose light and heat is there four times as great as  
with us.

81. Next to Venus is the orbit of the earth, (with  
that of the moon.) Her distance from the sun is (Mr  
Locke computes, 81, others) 90 million of miles, her  
annual revolution 365 days, 5 hours, 49 minutes.

And her attendant moon, their course  
compleat!

And higher see, in twice our an-  
nual space,  
Revolving Mars concludes his larg-  
er race.

Then Jove, prodigious planet of the  
skies!

His orb presents! of huge amazing  
size!

None equals his immense, enormous  
mass,

The whole joint systems, his contents  
surpass;

On earth twelve years their date  
compleatly close,

E'er his one finish'd revolution  
knows.

90.

View

84. Mars is much less than our earth, distant from the sun 123 millions of miles, revolves round him in 687 days, nearly at the rate of 25,000 miles an hour. His light and heat are twice, sometimes thrice less than we receive from the sun.

85. Jupiter is distant from the sun 424 millions of miles, round which he revolves in eleven years and ten months, at the rate of 25,000 miles an hour.

View Saturn last, how faint his distant gleam !

Remotest planet in our solar scheme ;  
Tho' vast his globe, so large his orbit's space,

Our thirty years but shew his annual face.

Higher appear the comets, devious train,

Moving still slower, thro' the ecliptic plain !

With

91. Saturn, the last planet in our system, is distant from the sun 777 millions of miles ; his annual revolution is in 29 years, 138 days ; his hourly motion, 18 000 miles : He is about 94 times as big as our earth.

95. The comets are a kind of temporary planets, revolving in determined periods round the sun, only visible to us in their nearest approach unto the sun. They are generally of the size of the planets, and have atmospheres like our earth, tho' more dense and thick. *Hevelius's Astronomy.*

Philosophers have generally, if not universally agreed, that the comets are inhabited, for if the great Creator design'd them only for pomp and splendor, it cannot be said that all his works are useful, or advantageous to his creatures ; and moreover, microscopical glasses have discerned in them rivers, mountains, and the like, as well as in the planets.

With us five hundred years their  
 round repeat,  
 E'er some their tedious period can  
 compleat;  
 Unknown their number, as their use  
 unknown,  
 But found vast orbs, erratic like  
 our own. 100.

## V. DAY.

SING we of plants, and herbs,  
 a various kind,  
 For use medicinal, and for food de-  
 sign'd;  
 Effectual to retard the impetuous  
 blood,  
 When feverish heats disturb the vi-  
 tal flood;  
 To free from wan disease the charm-  
 ing face,  
 And flush the features with a lively  
 grace.  
 Ascend we now the beauties to re-  
 late,  
 Of spreading trees, that rise with  
 lofty state;

Whom

Whose leafy arms support the fea-  
 ther'd throng,  
 Protect their dwelling, and secure  
 their young.  
 On far the herds convenient shelters  
 form  
 From the night dews, or day's per-  
 nicious storm ;  
 Or serve for men, a cool defensive  
 veil  
 In sultry heats, and fan the enlive-  
 ning gale.  
 Shall we forget the fowls, that wing  
 the sky,  
 Amidst the expanded firmament on  
 high:  
 The fishes swimming in a devious  
 train,  
 Rejoice in seas, or rivers swell'd with  
 rain.

## VI. D A Y.

COME view how great and glo-  
 rious man was made  
 By the united three! resembling God  
 In spotless purity, and great domain;  
 Sole head on earth, and glory of the  
 same.

A H Y M N



H Y M N  
ON THE  
WORKS  
OF  
CREATION.

HOW sublime a wisdom could  
intend  
So vast a plan! to ev'ry part descend;  
And know their various int'rests to  
pursue,  
At one clear unperplex'd immediate  
view!  
Admir'd Omniscience! that at once  
can see  
Past, present, and whate'er shall fu-  
ture be!

How

How great a power, must all their  
wants supply !

Its cares how watchful, and its aid  
how nigh !

Each spring to move, each hindrance  
to controul,

And act by parts subservient to the  
whole.

Hail CREATOR infinite ! with thy  
due praise

The muse began, and now shall end  
its lays :

These are thy works, blest ARCHI-  
TECT divine,

Ev'n all this universal offspring  
thine ;

Thy breath first bade inactive matter  
move,

And strait with life the lifeless a-  
toms strove

Producing animals ; both plant and  
flower,

Concurrent proof of wisdom, and of  
power.

Thy patent word, infus'd the solar  
light ;

And

And spread the curtain of refreshing  
night ;

With splendid orbs enrich'd the void  
profound,

Created man, and rolled bright  
worlds round.

O sing his praise ! it is most justly  
due,

Created kinds, the strains of praise  
from you !

How grateful the deserv'd returns of  
love !

Praise him then earth, ye worlds  
that are above :

Each power, whole nature, all his  
works conspire

In songs of praise ; an universal  
choir !

Thou sun ! creation's pure resplen-  
dent eye,

And all the solar orbs that deck the  
sky,

Praise the dread power ! whose good-  
ness ye proclaim,

And let your warbling spheres at-  
tune his name.

Thou moon! whose rays diffuse a  
 silver light,  
 Brighten the shapeless gloom of sa-  
 ble night;  
 And you, satellitary orbs on high,  
 Who kindly beams to other worlds  
 supply,  
 Hymn your Creator's praise; whose  
 skill divine  
 Impower'd your mass to roll, your  
 globes to shine:  
 Ye comets, that in long eclipses stray,  
 While finishing your own annual  
 way:  
 Thou darkness, nature's emblematic  
 tomb,  
 Yield him your reverence of impres-  
 sive gloom:  
 Ye winds, who in troubled air your  
 voices raise  
 Swell'd with loud accents in your  
 master's praise.  
 Praise him ye seasons, Spring, with  
 novel face,  
 And Summer blooming with ma-  
 turer grace;

Ripe

Ripe Autumn, clad in wines, with  
 harvest crown'd,  
 And Winter cold, his solemn praise  
 resound.  
 Man, image of thy Maker's moral  
 power,  
 Last labour'd work of Heav'n's cre-  
 ating hour;  
 And shall his goodness, his indul-  
 gence move  
 No warm returns, nor swell the  
 breath of love;  
 Priest of the mute creation, he de-  
 mands  
 Their off'rings from thy consecra-  
 ted hands;  
 Deputed Lord, from thy dead slum-  
 ber start,  
 Let nature wake, awake the powers  
 of art!  
 Praise him each creature, plenitude  
 and space,  
 Things of incarnate, and of living  
 race;  
 From the terrestrial to the starry  
 pole,

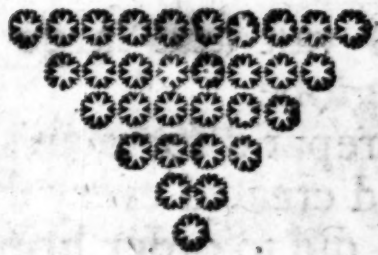
Praise him his works, and thou, my  
prostrate soul.

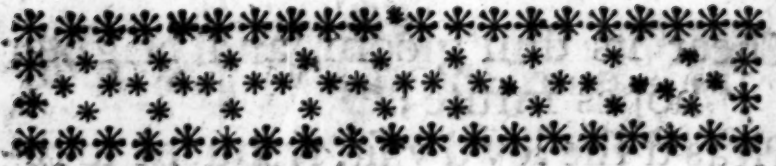
### The CONCLUSION.

THUS while on earth, the wretch-  
ed human brood  
Pursue in vain, a false imagin'd  
good ;  
That good, which creatures never  
can bestow,  
With him they're only found, with  
whom they flow :  
While gold, or lust, with a deceitful  
bribe,  
Tempts to their ways, the easy list-  
ning tribe.  
While faction leads the unsteady  
heir aside,  
And Deism perverts the sons of  
pride :  
Would I from vice, from luxury re-  
move,  
Conversing with the themes of hea-  
venly love ;  
These shall my hopes of virtuous  
life amuse,

Cheer

Cheer its dull gloom, and brighter  
 hopes infuse ;  
 Pleas'd the lov'd visit, frequent to re-  
 new,  
 While certain blifs my rais'd desires  
 pursue ;  
 To meditate my Maker, and my lays  
 Tune to his power, who gave me  
 breath to praise.





H Y M N S  
O N  
A D A M's S T A T E  
O F  
I N N O C E N C Y.

**T**HIS vast and large extensive  
globe,  
A place prepar'd for man's abode ;  
When God created every thing,  
Confusion did to order bring.

II.

The splendid sun his power display  
With heat, and light, thro' the whole  
day ;

The moon also, she giveth light,  
Even thro' the dark and fable night.

III.

## III.

This more his mighty power displays,  
 He made all things within six days;  
 He spake the word, and all was done,  
 And brought unto perfection soon.

## IV

Adam was pure, and free from  
 sin,  
 When God first breathed life in him.  
 His dwelling also then was good,  
 And furnished with pleasant food,

## V.

And lord of every thing that  
 lives,  
 The beasts on earth, and fish in seas,  
 And fowls that fly in open air,  
 To rule o'er all in ev'ry where.

## VI.

God's countenance did on him  
 shine,  
 And heavenly music there did sing;  
 Made Adam to admire and gaze,  
 When they their songs aloft did raise.

## VII.

So Adam was a happy man;  
 When heav'nly hosts about him sang  
 When in that pleasant paradise,  
 A garden then of rest and peace.

## VIII.

This garden it was most compleat  
 When Adam got the same to keep;  
 And lord and master of the whole,  
 All pleasures here below the pole.

## IX.

This was their habitation,  
 Adam and Eve themselves alone;  
 Nothing there but peace and pleasure,  
 Harmony 'mongst ev'ry creature.

## H Y M N II.

**T**HE morning stars together  
 sang  
 When God he had created man;  
 They chearfully their voice did raise,  
 And sang their great creator's praise.  
 II.

## II.

The sons of God shouted for joy,  
And wondring did their thoughts  
employ

At this great fabric, new erected,  
Which the Almighty architected.

## III.

This heavenly music sounded sweet  
In Adam's ear, the song so meek,  
It made his heart to leap with joy,  
That God bestow'd on him such  
glory :

## IV.

Who made him head of ev'ry  
thing,  
Of living beasts, fruits, herbs that  
spring ;  
So Adam sung with pleasure then,  
And Eve she sweetly did the same ;

## V.

So sweetly sang this lovely pair,  
And breathed in a pleasant air ;  
This harmony then was so sweet,  
Made all their comforts most com-  
pleat.

## VI.

## VI.

When all the creatures under heaven

Were subject to their king and queen;  
No turb'lent creature was at all  
In paradise before the fall.

## VII.

Midst of the garden grew a tree,  
Whose fruit to Adam was not free;  
For God forbad to eat the same,  
Or suffer death, endure hell's pain.

## VIII.

O happy were they there and blest'd  
When in that pleasant place of rest!  
No evil then, could them befall,  
Their pleasant rest did then excel.

## H Y M N III.

**G**OD made the heav'ns and verdant earth,

Likewise the starry frame;  
For he's a God that's great in power,  
And they declare the same.

## II.

This God he is above all Gods,  
 So we should give him praise,  
 Because he did create all things,  
 Upholds the same always.

## III.

His power surpasses all our thoughts,  
 Who can the same express;  
 He cannot comprehended be,  
 This God of mightiness.

## IV.

His mighty deeds who can set forth  
 Unto perfection;  
 No man that lives upon the earth,  
 His wisdom search can none:

## V.

His wisdom and his mighty power,  
 Do shine conspicuously;  
 For all the works are marvellous,  
 Of God, who is most high:

## VI.

For all his great and wondrous works  
 They hold him forth to be  
 A God of glory, and of truth,  
 Even from eternity.

HYMN

## H Y M N IV.

**O** SUN, and moon, that giveth  
light!

And stars that sparkle in the night,  
Shew forth your great creator's power,  
The universe great governor!

## II.

Who stor'd the earth with ev'ry  
thing,  
All sorts of fruits before mankind;  
For Adam's house was full and blest'd,  
Before it was by him possess'd;

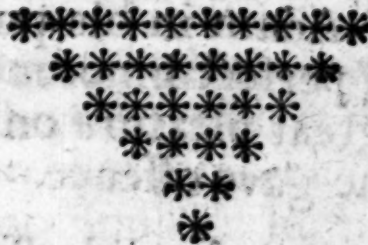
## III.

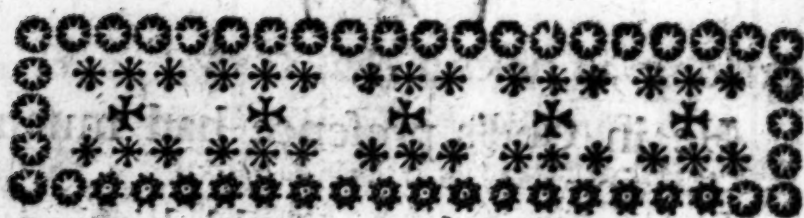
No emptiness there was at all,  
In Adam's house before his fall:  
When in the garden he was plac'd,  
The fruits were ripe, sweet to his  
taste.

## IV.

This flowery garden was then fair,  
A wholesome climate, temp'rate air;  
No sickness there could on him seize,  
But health of body, peace and ease.  
He

He in God's prefence had much  
 joy,  
 And nothing there could him an-  
 noy;  
 His comforts they were fo com-  
 pleat,  
 Made all his pleasures to be sweet.





ON THE  
FALL  
OF  
MAN.

**N**OW Adam in his purity,  
In perfect innocence,  
He had great pleasure on this earth,  
Until he gave offence.

But his Creator he did offend,  
And soon did go astray  
Out of the way of righteousness,  
Did wander from the way.

Tho' God did promise unto him,  
That he should ever live  
In peace, and pleasure evermore,  
And nothing should him grieve;

So

Solong as he did him obey,  
 And put not forth his hand  
 To eat of the forbidden fruit,  
 The promise firm should stand.

God gave this law in paradise,  
 To Adam the first day,  
 When that he had created him,  
 To walk in perfect way.

God's law to Adam was a rule,  
 Which he should still observe;  
 A punishment there was decreed  
 If from it he should swerve.

This covenant God made with man,  
 On God's part it was sure;  
 But Man in that same blessed state  
 He did not long endure.

The Serpent being full of wiles  
 Thought he might man enslave;  
 Eve she did hearken to his voice,  
 And he did her deceive.

There grows a tree in paradise,  
 Whose fruit it pleasant is;  
 The Serpent he did say to Eve,  
 The same will make you wise;  
 Will

Will make you wise like unto God,  
 The fruit upon this tree ;  
 'Tis very sweet unto the taste,  
 And pleasant to the eye.

How came you to have speech, said  
 Eve  
 And could speak none before :  
 Your voice is pleasant in mine ear,  
 Your songs aloft doth soar.

He with his cunning, subtle voice  
 Did charm so in her ear,  
 Thou Queen, and Empress of this  
 earth,  
 Of death have thou no fear.

Will God give me the fruit to eat,  
 And deny it unto thee ;  
 I will make you wise like to himself,  
 And good and evil see.

So Eve desirous to be wise,  
 She did put forth her hand  
 And took of the forbidden fruit,  
 And gave it to the man ;

So

So both of them did eat the fruit  
Which grew upon that tree,  
Contrary unto God's command,  
Which was their misery:

For Adam he did soon forget  
What God did say to him;  
And his command he did forsake,  
And plung'd himself in sin.

So death being threaten'd unto them  
For eating of the same,  
Great terror then did on them fall  
For fear they had been slain.

His peace and pleasure he has lost,  
And found both fear and grief;  
He looked for deserved wrath,  
And could find no relief:

His heart within him was perplex'd,  
For the ill he had done;  
His grief and sorrow did abound,  
His sin did sink him down.

He looked for eternal wrath,  
Which is the pains of hell;  
He knew he did the same deserve  
Whenever that he fell:

D

He

The wrath of God hung o'er his  
 Tho' God did smile before; (head,  
 He angry was at Adam's sin,  
 For God doth sin abhor.

So good he then did come to know  
 By losing of the same;  
 And evil likewise came to know,  
 But found not to his gain.

While in the state of innocence  
 He had a pleasant time,  
 The goodness of Almighty God  
 Did ever on him shine:

But he is fallen from that state  
 He was created in,  
 And evil now instead of good  
 He knows, since he did sin.

His nakedness did then appear,  
 Which was unto his shame;  
 His misery he did also see,  
 And had himself to blame.

Poor Adam now was fore cast down,  
 No pleasure could he see;  
 His sin did stare him in the face,  
 Which was his misery;

And

And ev'ry minute he did think  
That he would fall by death,  
And end his days in grief, and woe,  
And bear deserved wrath.

Now Adam he has lost all hopes,  
His debt he cannot pay,  
Because his stock was in his hand,  
He did the bankrupt play:

Neither could he at all find out  
A way himself to save;  
They could not all the ransom pay,  
That on this earth do live:

And all the angels in the heav'ns  
They could not all contrive;  
Nor could they all find out a way  
To save poor man alive.

Yea, men and angels all at once,  
That is, or that have been,  
They could not all the ransom pay  
That they might man redeem.

The whole creation baffled is,  
Too weak for such a task,  
They could not all one sinner save,  
But die they must at last!

And here must ay for ever lye  
In misery and grief;  
For all the creatures God had made  
Could give him no relief.

So we may all of us perceive  
That we are dead in sin;  
An evil root of bitterness,  
Which did from Adam spring;

For Adam being the foederal head  
Of all mankind on earth,  
We surely are in sin conceiv'd,  
Which comes with us at birth.

As soon as we come to this world,  
Our sin doth soon appear,  
Because we grudge with discontent  
Whenever we come here;

And yea, ev'n in our younger years,  
Before we understand,  
We often do the devil serve,  
It comes best to our hand:

And when we come to riper years  
We often go aside;  
Our hearts are ever bent for ill,  
And always set on pride.

Con-

Contention then and enmity  
 Ariseth from the same,  
 They're seated in the heart of man;  
 From whence envy doth come.

Envy, I think, is called right  
 The rottenness of the bones;  
 An ill disease that loathsome is,  
 Which from the devil comes;

And he hath now a student been  
 Above five thousand years,  
 To study our complexion's well,  
 And know what sins us please:

The corruptions that are in our  
 They often flow amain; (hearts  
 And then the devil fast doth drive,  
 That he his prize may gain:

We have not strength of our own-  
 For to withstand the same; (selves  
 And when we're left to our own wills,  
 We're the serpent's prey again.

We have not power of our selves  
 To think but one good thought;  
 When we depend upon our strength,  
 It will come soon to nought.

We're weak and feeble of ourselves,  
 And have not strength at all ;  
 The glory and the strength of man  
 Was lost at Adam's fall :

And we're not able of ourselves  
 To recover strength again ;  
 Altho' we may attempt the same,  
 It will be but in vain :

So we must surely look for help  
 Ev'n from some other art,  
 Because we are bow'd down with sin,  
 And can't think one good thought.

We're very ignorant of ourselves,  
 Averse to what is good ;  
 And always we incline to sin,  
 And that which is most rude.

The law doth say, that we are dead,  
 And its demands can't pay ;  
 Nor can we any ransom give,  
 God's wrath to pacify.

No righteousness we have ourselves,  
 But cloath'd with rags of sin ;  
 For Adam he did weave the web,  
 And Eve the same did spin.

Our

Our case is hopeless, we may think,  
 We cannot strength recal;  
 The breach is wide for to make up,  
 Was made at Adam's fall!

We are polluted so with sin,  
 Which doth in us remain,  
 That mankind nothing now can do  
 To make up that loss again.

Poor man must now for ever lie  
 Under that burden still,  
 Till God do send his only son,  
 Who has both strength and skill!





ON THE  
RECOVERY  
OF  
MAN.

NOW Adam in his fallen state,  
He knew not what to do;  
But from God's presence he did fly,  
And knew not where to go:

He had no cloaths to cover him,  
But an apron of fig-leaves;  
And then unto a thicket bush  
For refuge there he flies:

Now Adam had but a poor shift  
To run away from God,  
And hide himself in thickets there,  
His refuge was but bad.

Yet

Yet God did call to him ev'n then,  
 Said, Adam, where art thou?  
 Tho' thy transgression's very great,  
 Yet my compassions flow;

For I will comfort give to thee  
 In the cool of my wrath;  
 Altho' I angry was at thee,  
 Because thou finned hath;

The woman surely shall conceive,  
 And will bring forth a feed,  
 Which will restore to life again,  
 And bruise the Serpent's head;

The Serpent that did thee deceive,  
 He surely shall be curst,  
 And on his belly he shall go,  
 And lick the very dust;

And the transgression thou hast done,  
 Thou surely will it rue,  
 For thou shalt surely earn thy bread  
 With the sweat of thy brow;

Yet notwithstanding I will have  
 Compassion thee upon,  
 For I will give to ransom thee  
 My well-beloved Son.

The

The cov'nant of redemption  
 Between God and his Son,  
 It was contrived in the heav'ns,  
 Before this world began;

For God did say unto the Son,  
 If he would but accept  
 And suffer misery on this earth,  
 To pay the elect's debt;

And that for paying of the same,  
 Great pleasure he should see  
 Ev'n of the travail of his soul,  
 Which should him satisfy:

A num'rous offspring he should have  
 Of seed, which he should see;  
 And that he should prolong his days  
 Ev'n in prosperity.

And that the pleasure of the Lord  
 should prosper in his hand;  
 And many he should justify,  
 And pay the law's demand.

The Son then to the Father said,  
 I delight to do thy will;  
 And a great pleasure I will take  
 Thy purpose to fulfill:

My

My love is to the sons of men  
From all eternity,  
That I may bring them all again  
Out of their misery:

To set them all at liberty,  
This I will undertake,  
I freely will lay down my life,  
Ev'n for the elect's sake.

I'll pay the ransom for them all,  
That I may them redeem (hell,  
From wrath, and from the pains of  
And make them heirs of heav'n.

O wond'rous love without compare,  
That God should send his Son  
To be a ransom for lost man,  
When he was dead in sin!

Ev'n his beloved and delight,  
Which in his bosom lay,  
To suffer death upon the cross,  
The elect's debt to pay!

It a wonder of great wonders is,  
That ever Christ should come  
To suffer misery on this earth,  
And leave his glorious throne!

O lovely

O lovely Jesus is his name!  
 Because he saves his own;  
 And loveth his memorial  
 For evermore to come.

And likewise we may wonder still  
 That God did Adam call,  
 A fugitive, and run-away,  
 Ev'n after he did fall!

Or that a promise he should give  
 To recover him again,  
 Yea, ev'n when he polluted was  
 With filthy spots of sin.

The admiration of our hearts,  
 And wond'ring at such love,  
 They are but feeble, faint, and weak,  
 For all we can conceive!

To think upon the love of Christ,  
 That he should undertake  
 To suffer death upon the cross  
 For all the elect's sake.

He had grief and trouble in this life,  
 As we may well perceive;  
 And suffer'd always on this earth,  
 From cradle to the grave:

He

He was persecuted on this earth;  
As soon as he was born,  
By Herod, ev'n that wicked fox,  
Who murder did perform;

But Joseph being warn'd of God,  
Yea, ev'n when in a dream,  
That he should unto Egypt flee,  
From Herod that great King;

And then in Egypt he did stay,  
Till God did send him word  
That wicked Herod was now dead,  
Who wore the bloody sword;

And then he did return again,  
In Judah's land did dwell;  
Unto the law he did submit,  
And righteousness fulfill.

To his supposed father then  
He subject was alway,  
And with his mother he did dwell,  
And did due reverence pay:

And he did work with his own hands,  
Ev'n for his daily bread;  
Altho' the earth belongs to him  
And doth all creatures feed;

Yet he was subject unto them  
 Till the age of thirty years ;  
 Then to his ministerial work  
 He publickly appears:

And then he went from place to  
 Always was doing good ; (place,  
 His lips did drop like honey then,  
 Dispensing heav'nly food.

And he did speak the word with  
 And not as did the scribes ; (pow'r,  
 And with the doctors did dispute,  
 Who wonder'd at his words :

And he did call disciples then,  
 And sent them forth to preach  
 The gospel to the sons of men,  
 As far as they could reach.

Great multitudes did follow him  
 From city and from town,  
 And he did preach the word to them,  
 With praise, to his renown.

He had great pity on the poor,  
 And sickness cur'd out-right ;  
 The palsy, and the fever both,  
 The blind restor'd to sight :

Yea,

Yea, he did work great miracles,  
 His doctrine to confirm,  
 To shew he had the pow'r of God,  
 Which did proceed from him;

These miracles which he did work,  
 That he his pow'r might shew,  
 Were miracles of mercy all,  
 Excepting only two:

He preached in Judea's land  
 For three years and a half;  
 In synagogues, and wilderness,  
 He wearied himself:

He had no dwelling of his own,  
 Nor house wherein to rest,  
 But wandered from place to place,  
 With travail was oppress'd:

And when the time it did draw near  
 That he should suffer death,  
 He never did the same resist,  
 But freely it embrac'd;

When Judas and the band did come,  
 Whom do ye seek? said he,  
 Lo, I am he, lay hold on me,  
 And let these men go free!

I'll

I'll freely offer up myself,  
 A sacrifice for sin,  
 To pacify my father's wrath  
 I'll die, and life will bring

Unto my elect people all,  
 That so I may them bring  
 Into my heav'nly rest above,  
 Where they shall ever reign.

Judas then gave him a false kiss,  
 Pretending out of love,  
 To shew to them he was the man,  
 And did the traitor prove ;

And then they did lay hold on him,  
 As if he'd been a thief,  
 With swords, and staves into their  
 He did seek no relief: (hands;

For when the band did did him sur-  
 He suffer'd none to fight ; (round  
 But Peter soon he did rebuke,  
 When he his sword drew forth.

This wretched band of wicked Jews,  
 They did then hold him fast ;  
 His disciples did him all forsake,  
 And fled away at last.

And

And then they did lead him away  
 Unto the High-priest's hall ;  
 The priests, and Scribes, and Pharisees.  
 They did a council call ;

And when the council came to meet,  
 Then they did speak with spite  
 Against the only Holy One ;  
 Who should be men's delight.

Then they did lead him to the place  
 Where he might judged be  
 By Pilate, then a heathen judge,  
 To shew their cruelty.

False witnesses then they did call,  
 That they might him condemn,  
 Who preached truth and righteousness  
 Unto the sons of men. (ness

Likewise the soldiers did him mock,  
 And spit upon his face,  
 Then put on him a purple robe  
 That they might him disgrace.

They also did our Sav'our scourge,  
 Made all his body bleed ;  
 And a crown of thorns they did plate,  
 And set upon his head.

And whene'er the judge did come  
This sentence he did give, (there,  
That he should die the cursed death,  
That he the Jews might please.

And so they did lead him away  
(Their cruelty fulfills)  
Unto a horrid noisome place  
With dead men's bones and skulls.

This cruelty without compare  
They did with all their might,  
And over him they did insult  
With their whole heart's delight.

He was crucified between two thieves,  
As if he'd been the worst;  
With their vile lips they did him  
As if he'd been accurst. (mock,

This horrid cruel tragedy,  
The like was not before,  
Nor yet will be at all again  
While heav'n and earth endure.

The rocks did rent, the earth did  
As they had been dismay'd; (shake  
The splendid sun withheld his light  
When he on cross expir'd.

This

This was a wond'rous fight to see,  
 Made mountains all to quake,  
 When he was racked on the cross  
 For all the elect's sake;

For he was fast'ned to the cross,  
 With nails in hand and feet;  
 The wrath of God, and elect's sins,  
 Did all upon him meet.

Under that burden he did cry,  
 Why God did him forsake?  
 And then he did give up the ghost,  
 And so an end did make;

In paying all the elect's debt  
 Which did from Adam spring,  
 Ev'n that they might for ever live  
 In peace, who trust in him.

O all ye people on this earth,  
 Come wonder at such love!  
 And meditate upon the same (move:  
 Which should our hearts much

Such wond'rous condescending love,  
 Should in us love excite;  
 The nail should pierce our very hearts  
 Which pierc'd his hands and feet.

Our hearts should melt with love to  
 On such a sacrifice ; (think  
 Yea, ev'n the very blood of Christ,  
 That justice he might please.

We had so far run on in debt  
 That none could pay the same ;  
 That nothing but the blood of Christ  
 Could expiate our sin.

Such wond'rous condescending love  
 We cannot fathom right ;  
 Neither can we explain the depth,  
 Or yet find out the height !

Such love as this should us engage  
 That we should love again ;  
 Yea, ev'n with our whole strength and  
 And praise unto him sing. (might,

When a husband loves his only  
 If she his love disdain, (spouse,  
 That surely is a grief to him,  
 And likewise gives him pain.

So Christ, the head of his own church,  
 Which is his only spouse,  
 His love is ever towards her,  
 Tho' she doth it refuse.

Yet

Yet unto those who slight his love  
 His call is to them still,  
 And bids them all return again,  
 And pity them he will.

Tho' they see no beauty in his face  
 To captive their desire,  
 Yet when the Lord reveals his arm  
 Such ign'rance will expire.

For God will hear the needy's cry,  
 When they ascend to him;  
 And unto him confess their faults,  
 And grieveth at their sin:

But finners that are obstinate,  
 And again will not turn,  
 But slight his love continually,  
 His wrath 'gainst them will burn;

Because they will not come to him,  
 And give attentive ear,  
 Nor hearken to his charming voice,  
 His call they will not hear:

So God will then pour out his wrath  
 On such ungodly men,  
 Because they always slight his love,  
 And obstinate remain.

But those that truly love the Lord  
 With their whole strength and mind,  
 He will for certain on them make  
 His countenance to shine.

He'll also guide them in the way  
 Where they should always go;  
 With loving kindness unto them,  
 He will direction shew.

He is a refuge to all those  
 That trust to him alway;  
 Likewise his angels will them guard  
 From being Satan's prey.

This is great comfort to his saints,  
 They need not be afraid;  
 For Christ, who is their advocate,  
 His banner hath display'd.

All pow'r is given unto him  
 In heav'n and earth also:  
 And he has wisdom to protect  
 From enemies or foe.

He bowels of compassion hath,  
 And their cause still will plead;  
 He is a prophet to reveal,  
 And priest to intercede.

Altho' he sits at God's right-hand  
 In heav'n, which is above,  
 His saints on earth he'll not forget,  
 But remember them with love:

He pleads their cause continually  
 With love without compare,  
 To sit with him upon his throne,  
 And of his glory share.

To crystal streams he will them lead,  
 Which will their eyes surprize;  
 Likewise he will dissolve their tears,  
 And wipe them from their eyes.

Tho' they're not comely of them-  
 But black with sinfulness, (selves,  
 Yet Christ himself he will them clothe  
 With his pure righteousness.

The church triumphant in heaven,  
 And saints on earth beneath,  
 They are the darling of his heart,  
 And Hephzi-bah his delight.

He is a Goiel unto them  
 Which will not them forsake;  
 And will give them a heritage,  
 He sure the same will make:

Their treasure will be into heaven,  
 Where moth cannot corrupt;  
 Likewise there dwelling will be sure,  
 Where thieves cannot break up.

O all ye saints upon this earth,  
 Come serve him with your might!  
 And think upon his wond'rous love  
 With pleasure, and delight!

And let your hearts rejoice in him,  
 Praise him continually:  
 His wond'rous condescending love  
 Keep in your memory.

He's lovely to the sons of men;  
 He's love without compare:  
 And always lovely to his saints;  
 His love who can declare!

The pleasures that the saints will have  
 No man can that express;  
 We cannot comprehend the same,  
 But weakly in a glass.

But when this body is dissolv'd,  
 Full of corruption,  
 Then they will see him as he is,  
 In full perfection:

This

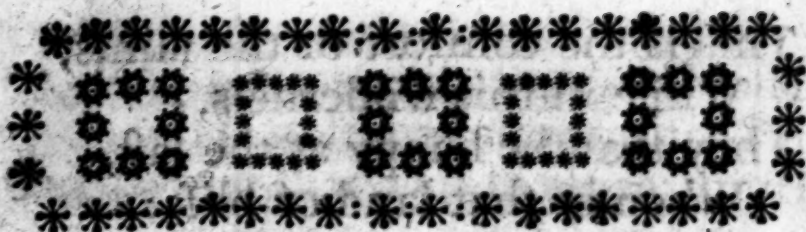
This is the comfort of the saints,  
 While in this wilderness,  
 They shall be happy at the last,  
 When in that land of bliss:

They shall rejoice for evermore  
 When Christ doth call them home;  
 And sing to him melodiously  
 In a triumphant song.

He is the fair and comely rose  
 That grows in Sharon's field:  
 And he the pleasant lily is,  
 Which the valleys doth yield.

He's white and ruddy, always fair,  
 Chief amongst thousands ten:  
 And altogether lovely is  
 Unto the sons of men.





ON THE  
TWENTY-THIRD PSALM.

**T**HE Lord's my shepherd, he will  
Let me want any thing (not  
That's for his glory, and my good;  
So I will trust in him.

II.

He makes me lie with great delight,  
And quietly doth rest;  
His pastures are for ever green,  
And sweet unto my taste.

III.

Altho' these waters they be still,  
Which he doth lead me by;  
His word is a great lamp of light,  
On which I will rely:

Tho'

IV.

Tho' sometimes like unto a pool  
That moveth very flow ;  
His streams of love will flow again,  
And make me glad also.

V.

He doth restore to life again;  
My soul, when lying dead  
For life to a decayed soul  
From him alone proceeds :

VI.

Because he is the fountain head  
Of ev'ry thing that lives ;  
His grace infus'd into my heart  
Will make me to revive.

VII.

He maketh me to walk also  
Into his paths divine ;  
And in the way of righteousness  
He will my heart incline.

VIII.

To guide me in the path of life,  
The Lord will undertake ;  
He leads me in the way that's good,  
Ev'n for his own name's sake.

Yea,

IX.

Yea, though I walk thro' the dark  
And gloomy shades of death, (vile  
Yet I will fear no harm at all,  
When I go through that path.

X.

Thy promise, Lord, is good and sure,  
Gives comfort unto me ;  
And death as a kind messenger  
Will bring me home to thee :

XI.

For thou art with me, and thy rod,  
So I will praise thy name,  
Because thy staff doth me support,  
When I lean on the same.

XII.

This makes my heart for to be glad,  
When I think upon thee, (streams,  
For when I pass through Jordan's  
Thou wilt give strength to me.

XIII.

My table thou hast furnished,  
In presence of them all  
That are my foes, and do me hate,  
When I on thee do call :

This

## XIV

This table which I feed upon  
 In presence of these men,  
 Is full of dainties, good and sweet,  
 Thy grace perfumes the same.

## XV.

The oil of grace with sweet perfume  
 Makes me in grace to grow ;  
 Thou art the fountain head of grace,  
 Makes my cup overflow ;

## XVI.

This oil it doth anoint my head,  
 And makes my face to shine ;  
 This ointment comes from God's  
 And is a pleasant thing. (right-hand

## XVII.

The goodness of almighty God,  
 And mercies all my days  
 Do follow me continually,  
 For which I will him praise ;

## XVIII

His goodness is exceeding great  
 Bestowed upon me,  
 Makes me to say continually  
 His mercies all are free.

I have

## XIX.

I have assured confidence  
 That I will dwell on high,  
 Where I'll be glad for evermore  
 Unto eternity.

## XX.

And this is all my heart's desire,  
 That I may soon remove  
 To dwell in God's house evermore,  
 And sing sweet songs of love.

## XXI.

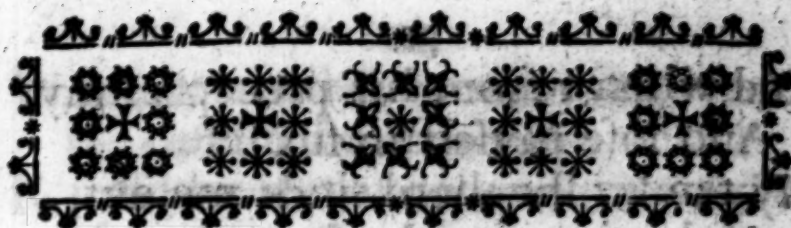
My panting heart still longeth fore  
 For to have my desire,  
 To be with God for evermore,  
 To this I do aspire;

## XXII.

That I may be where glory dwells,  
 Which is at God's right-hand;  
 My table furnish'd with good things  
 Which never will be drawn.

## XXIII.

King David was the man did write  
 This sweet and lovely song:  
 A man according to God's heart;  
 He was a chosen One.



ON THE  
 TWENTY-THIRD PSALM.

**T**HE Lord Jehovah is my swain,  
 He brings me to his fold,  
 His rural weeds adorn me more  
 Than crowns of shining gold.

II.

He feeds me in a fertile vale,  
 Where food and phyfic grows ;  
 And for my drink, the living spring  
 Of real pleasure flows.

III.

Whose sweet enliv'ning influence  
 My fainting soul revives ;  
 And unto each decaying grace  
 New life and vigour gives.

And

IV.

And when I from his precepts stray,  
And lose myself in sin,  
My tender shepherd finds me out,  
And brings me back again.

V.

Can death affright, whom he pro-  
Who death in triumph led? (sects,  
Whose purchase turns the chilling  
To a refreshing bed. (grave

VI.

When by death's thrust we turn to  
He quells the tyrant's rage. (dust,  
His mercy is itself a staff,  
To prop declining age.

VII.

Ev'n from the cottage to the court  
Jehovah did me bring,  
And chang'd my shepherd's staff into  
The scepter of a king.

VIII.

He furnish'd me with conduct too  
To act the prince's part;  
As if I from my infancy  
Were trained up by art.

In

IX.

In spight of all mine enemies,  
He cloathed me in state;  
Nor did he leave me in the hands  
Of such as did me hate.

X.

But spread my table in the sight  
Of all mine enemies,  
And feasted me with rich repast  
Of choice varieties.

XI.

In token of respect, my head,  
He did with oil anoint,  
And over Israel's forces me,  
As gen'ral did appoint.

XII.

To crown my service in the field,  
He brought me home again,  
That I to all eternity  
Might with himself remain.

XIII.

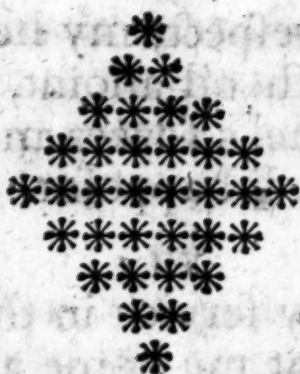
His mercy, and his goodness both  
To me he hath made sure,  
The cov'nant he hath made with me  
For ever shall endure.

F

And

And tho' extinct to human eyes

My line may seem to be,  
I'll have a Son upon the throne  
Throughout eternity.



GRIEF



GRIEF to the WICKED,

A N D

JOY to the GODLY.

AS I lay musing on my bed,  
My thoughts I did employ  
To think upon the state of man  
Both in grief, and joy.

II.

The wordly man doth spend his time  
As he were ay to live ;  
His heart is fix'd upon this world,  
And fast to it doth cleave :

III.

But death will come and him fur-  
There will be no relief, (prize,  
For he must bid this world adieu,  
And that is all his grief.

IV.

The righteous man, tho' he be poor,  
And sometimes scant of bread,  
Yet trusteth always in the Lord,  
And God still doth him feed.

V.

Tho' wicked men may him exclaim,  
As they would him destroy;  
Yet God is his defence and shield,  
And that is all his joy.

VI.

The wordly man he loveth gain,  
For that is all his pleasure,  
He hugs the world into his arms,  
For there doth lye his treasure.

VII.

Such treasures at the day of death  
Will yield him no relief;  
For he can carry nothing hence,  
And that is all his grief.

VIII.

But the right'ous man still hath hope,  
His treasure is above;  
His confidence is fix'd on high,  
And nothing can him move:

Tho'

IX.

Tho' wordly men may laugh at him,  
Which sometimes makes him sorry;  
The Lord Jehovah is his strength,  
And that is all his glory.

X.

The worldly man is still content  
If that his barns be full ;  
He trusteth in his riches here,  
And lives securely still :

XI.

But death will seize him unawares,  
And come like to a thief ;  
Then he shall die eternally,  
And then will come his grief.

XII.

The righteous man is still content  
Whatever can befall, (bread,  
He will not grudge for want of  
But on God's name will call.

XIII.

And when his time is at an end,  
Great then will be his joy,  
For he will surely enter in  
To everlasting glory.

XIV.

Balaam, that wicked man we know,  
He loved riches still,  
The wages of unrighteousness  
Did sink him down to hell.

XV.

So every worldly wicked man  
That fears not God at all,  
But trusteth in his riches here,  
The same will him befall.

XVI.

Balaam himself desir'd to die  
The death of righteous men,  
But righteous ways he did not chuse,  
So could not that obtain.

XVII.

So ev'ry man when death doth come  
He may desire the same,  
But as he liveth on this earth  
So he will end his time.

XVIII.

Tho' wicked men may flourish here  
Like to the green bay-tree,  
They have no thought of death at all,  
From troubles they are free;

For

XIX.

For they are free of bonds at death,  
Their conscience is asleep ;  
They sleep until their breath decays,  
And 'waken in the pit.

XX.

And when they awake in that place,  
Their horror who can tell ?  
Or think on all their sorrows there,  
When in the flames of hell !

XXI.

Their sorrow will be very great,  
And fore pains shall endure,  
For they will last eternally,  
With grief for evermore.

XXII.

This is the dreadful case of those  
Who place their confidence  
Upon their wealth, for their refuge,  
Which is a bad defence.

XXIII.

For when their time of trouble is,  
This refuge will them fail  
When death doth come, gives them  
And against them prevail ; (a call,

XXIV.

And bring fast down unto the grave,  
A prison unto them  
Till the last trumpet doeth sound,  
Then they must rise again;

XXV.

When they'll out of their prisons  
As black as any toad, (come  
Their final sentence will receive  
To go to that abode

XXVI.

Where fire will burn continually,  
Into that ugly cell, (same,  
With smoking brimstone in the  
Where they must ever dwell.

XXVII.

Great terror then will on them fall,  
And shamefulnes of face,  
Trembling will also on them seize  
When they come to that place ;

XXVIII.

For they will get no comfort there,  
Their sorrows will abound,  
And troubles there on ev'ry hand  
Will them encompass round.

But

XXIX.

But righteous men that fear the  
And grieveth at their sin, (Lord,  
When they come to end this life  
Their joy will then begin.

XXX.

When they come to that pleasant  
place,  
Where nothing can them move,  
Christ will embrace them in his arms,  
And crown them with his love.

XXXI.

There is no famine in that land,  
Their comforts there will last;  
They shall have pleasure evermore  
When in that place of rest.

XXXII.

When they arrive in that haven  
Their joys will then be full;  
They shall rejoice for evermore  
Upon God's holy hill.

XXXIII.

Great peace, and love, is in that land,  
Which cannot be express'd;  
No enemy is in the same  
For to disturb their rest. And

XXXIV.

And when once they are in that land,  
They never shall remove,  
For Christ purchased peace to them  
At great expence, and love.

XXXV.

Their peace will last like to himself  
That purchased the same;  
And he shall live for evermore,  
And will their peace maintain.

XXXVI.

Such as beloved are of God,  
And Christ, from sin sets free;  
They shall rejoyce for evermore,  
Unto eternity.

XXXVII.

This is the blessed happy state  
Of those that fear the Lord,  
Who has the chief room in their heart,  
His love they will record,

XXXVIII.

And speak of all his goodness great  
Unto the sons of men,  
While in this howling wilderness  
Bestowed upon them.

Who

XXXIX.

Who first did set his love on them,  
To draw them after him; (sheep,  
When they are like to wand'ring  
He brings them home again:

XL.

He on his shoulders carries them,  
Brings them into his fold  
To feed amongst his tender lambs,  
Whose names are all enroll'd

XLI.

Into the book of life for ay,  
In heaven which is sure,  
Which never shall be blotted out,  
But ever will endure:

XLII.

O but their pleasures will be great!  
From troubles they are free,  
And shine in glory evermore,  
Unto eternity!

XLIII.

Where they will sing, and never sigh  
With heaviness at all,  
But evermore be glad in heart  
To endless ages all.

For

XLIV.

For Christ doth smile continually  
Upon his lovely spouse,  
His love is ever towards her,  
And kindly doth her use;

XLV.

And he doth say unto his doves,  
My fair ones come away,  
Ye are the darling of my heart,  
Whom I will love for ay.

XLVI.

The winter now is o'er and gone,  
And flow'rs do fair appear;  
The birds also sing in the land  
With chearful voices clear.

XLVII.

The saints they are the singing birds  
That are in heav'n above,  
In giving thanks to the most High  
For his redeeming love;

XLVIII.

There they will sing unweariedly  
With joy, and with pleasure,  
Because their rest's so very sweet,  
Where they shall live for ever.

XLIX.

So all the faints may ay rejoice  
While they are here below,  
Because their pleasures will be great  
When unto heav'n they go:

L.

Where they will dwell for evermore,  
And live in peace, and joy,  
Because no en'mies can come there  
Their comforts to destroy.

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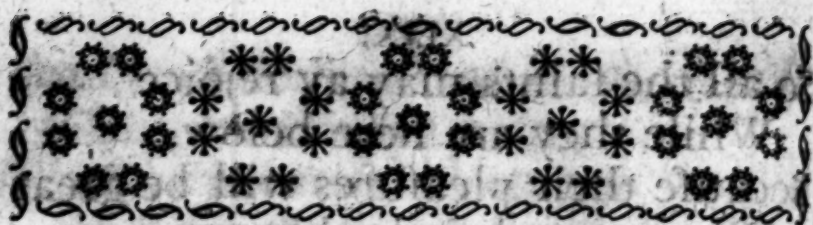
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A

SOLLICITATION  
TO SEEK AFTER  
ANOTHER WORLD.

WHO would desire for to stay  
In this wild wilderness? (here  
Where troubles are on ev'ry hand,  
And toil and weariness.

II.

To live amongst dead bones and skulls  
No pleasure is at all;  
And putrefactions of the dead,  
Which gives an odious smell:

We

III.

We rather should desirous be  
To go hence, and remove  
Unto that pleasant land of rest  
Where nothing can us move ;

IV.

Where happiness will still endure,  
And streams of pleasure flow  
From that river where the tree of life  
On either side doth grow ;

V.

Whose leaves are ever fresh and green,  
And fadeth not away ;  
For healing of the nations all  
And medicine alway.

VI.

Now the physician in that place,  
His medicines are sure ;  
He guides his patients tenderly,  
And likewise will them cure.

VII.

And out of love unto his folk,  
He will his cures apply  
To every sick distressed soul,  
If they will him employ.

Altho'

## VIII.

Altho' he be in heav'n above,  
 When men do on him call,  
 He will give ear unto their cry,  
 And heal the nations all.

## IX.

He is not like the surgeon's here,  
 That worketh for their fee;  
 To ev'ry one that comes to him  
 His medicines are free.

## X.

So we should all desire to be  
 Within his holy place,  
 Where happiness will still remain,  
 And perfect health and peace.

## XI.

For Christ, the man of God's right-  
 He will these gifts bestow (hand,  
 On all his friends that do him love,  
 Their cups will overflow:

## XII.

These pleasure's that's at God's right-  
 They freely shall enjoy, (hand  
 With songs of praise to the most High  
 Their harps will ay employ.

Their

XIII.

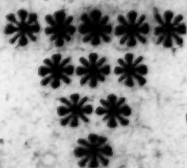
Their hearts are tun'd new songs to  
In heav'n, at God's right-hand, (sing  
Because their robes they washen have  
In the blood of the Lamb:

XIV.

O lovely is this spotless Lamb  
That came for our relief!  
Who turn'd our mourning into joy,  
And cur'd us of our grief.

XV.

This is a lovely dwelling place,  
Where pleasures still endure,  
When in God's house they dwell for  
Their happiness is sure. (ay,





O N

## H Y P O C R I S Y.

**T**H O' hypocrites may still appear  
Right in the sight of men;  
God knows the secrets of their hearts,  
And he will them condemn.

II.

The hypocrites with haughty hearts,  
And a deceitful tongue,  
Do flatter only with their lips;  
Their hearts are hard as stone.

III.

While they are living in this life,  
They make an empty shew;  
But God will land them at the last  
Into the pit below.

For

## IV.

For the hypocrite's whole desire  
Is but the praise of men,  
Which only is the devil's badge,  
And bitter in the end.

## V.

The sow doth only part the hoof,  
And cheweth not the cud.  
So they their service do divide  
Between themselves and God.

## VI.

Hypocrisy, when in the heart,  
Is the devil's cloven foot ;  
He is the father of falshood,  
And worker of deceit.

## VII.

The hypocrites are stuff'd with pride,  
They glory in their strength ;  
Because they never trust in God,  
Will go to hell at length.

## VIII.

And when they come to pray to him,  
They mock him to his face ;  
Because they give not God the praise,  
Sure hell will be their place.

IX.

This is the portion of those men  
That love not God at all,  
But flatter only with their lips  
When they on him do call :

X.

Their glory sure will turn to shame,  
Their grief will then be sore ;  
Because they have deceitful hearts  
God still will them abhor.

XI.

Tho' men with their deceitful hearts  
May think for to obtain (strength,  
And merit heaven by their own  
Yet God sure will them bring

XII.

Down to the pit of hell at last,  
To stay for evermore ;  
This is the end of wicked men,  
For God doth them abhor.

XIII.

Oh, it is sad to think upon  
The losing of all good !  
When men forsaken are of God  
Tho' they have daily food !

No

XIV.

No comfort they can have at all  
Ev'n at their day of death ; (wing,  
Their pleasures then will take the  
When once they yield their breath.

XV.

When hypocrites are into hell,  
A loss they will sustain,  
Which surely will be very great,  
But cannot it redeem.

XVI.

What torments they will there endure  
There is no tongue can tell,  
But sure they will be very great  
When in the flames of hell ;

XVII.

When they are there they may despair  
Of coming out again ;  
When thousands of years are at an  
Their troubles will remain. (end

XVIII.

Suppose any bird in her bill,  
Could carry to the seas  
The highest mountain in this earth,  
And remove it by degrees,

Altho' but little every day,  
 This bird will make it less ;  
 In numbers great of years to come,  
 This mountain may decrease.

This mountain thus may be dissolv'd,  
 Altho' with great delay,  
 Because this bird will take much  
 To carry it away. (time

So finners that are into hell,  
 If they might then go free,  
 When this mountain is remov'd,  
 And cast into the sea ;

They might have hopes of coming  
 Of that sad dismal case, (out  
 But alas ! must ay for ever stay  
 In that tormenting place !

The time of torment sure cannot  
 Be numbered at all ;  
 Nor yet can any when in hell  
 Their time again recall.

## XXIV.

So men should always meditate  
 And think upon the same,  
 How wicked men are sent to hell  
 For ever to remain.

## XXV.

Into that dreadful fiery lake,  
 Where nothing is but pain  
 For hypocrites, and wicked men,  
 Tho' they may still complain,

## XXVI.

And screech and cry continually,  
 Amidst that fiery flame,  
 Yet they will get no help at all  
 To ease them of their pain.

## XXVII.

So men should always fear, and doubt  
 They fall into that lake,  
 And think upon their former ways,  
 And all their sins forsake.

## XXVIII.

And mourn for sin continually,  
 And hate it with their heart;  
 And lothe themselves because of sin,  
 And freely from it part.

XXIX.

Altho' their sins be very great,  
Yet turn from them with grief,  
And perfect hatred at the same,  
Then God will send relief.

XXX.

Unto the heart that broken is,  
And sore with grief oppress'd,  
In mourning for their former sins,  
Sure God will give them rest;

XXXI.

For he will turn away his wrath,  
And mercy on them have  
That turn to him, with perfect heart  
And will their sins forgive.

XXXII.

He will have mercy on all those  
Who put their trust in him,  
And leaneth not to their own strength,  
To purchase heav'n for them.

XXXIII.

For God loves them that humble are,  
And do on him rely;  
He has bowels of compassion still,  
And will their wants supply.

Unto

XXXIV.

Unto the weary fainting soul  
That seeketh for relief,  
He will ease them in their minds,  
And cure them of their grief.

XXXV.

Now why should men so foolish be,  
As trust in their own strength?  
Which is a refuge will them fail,  
And be asham'd at length.

XXXVI.

When death does stare them in the  
And guilty conscience roar, (face,  
Great terror then will on them seize,  
The like was not before ;

XXXVII.

For they will see no comfort then,  
But wrath on them to fall ;  
Their day of grace is pass'd away,  
Which they can not recall.

XXXVIII.

O that men would be wise in time,  
And think upon their loss  
Which they will evermore sustain,  
When they come to that place !

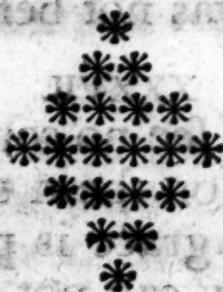
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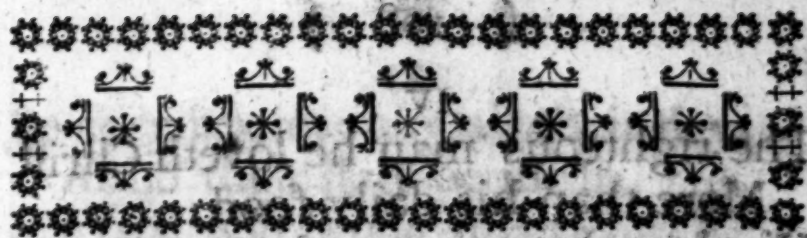
XXXIX.

Where grief and anguish will abound,  
And last for evermore;  
With devils for their company,  
And fire that burneth fore.

XL.

This is the portion of those men  
That trusteth not in God,  
They must go down into that place  
For ay to have abode.





O N

# W O R S H I P I N G G O D C H E A R F U L L Y.

**B**UT those that firmly trust in God  
Their hearts are warm'd with love;  
They worship God with chearful  
And nothing can them move. (hearts,

II.

In God is all their confidence,  
And expectation;  
They think upon the wond'rous love  
Of Christ himself alone.

III.

For Christ did purchase peace to them  
When they were lying low;  
For them he shed his precious blood,  
To free them from all woe.

The

IV.

The righteous man he loveth Christ  
More than his daily food;  
His thoughts are ever fix'd on him,  
And meditates on good.

V.

He is their pleasure and delight,  
When they think him upon;  
Their love doth center all in him,  
Who is their strength alone.

VI.

Tho' God may sometimes hide his  
Which is their cause of grief; (face,  
They mourn for sin, which is the cause,  
Then God doth send relief:

VII.

He makes his countenance to shine  
On them, and them relieve;  
Which is the comfort of their hearts,  
And makes them to revive.

VIII.

And when he comes to hide his face,  
That he their faith may prove,  
Will not forsake them utterly,  
For he's a God of love.

So

IX.

So they rejoyce may all their days  
Altho' their state be mean,  
For God will surely them enrich  
When they go up to heav'n.

X.

Their joys will then be very great,  
Which cannot be exprest,  
With peace and pleasure evermore  
When in that land of rest.

XI.

The glory in that place they dwell  
Will ever shine so bright,  
That clouds can never intervene  
Between them, and their light.

XII.

The Lamb of God is still their light,  
All lights in him combine ;  
A light, that shines continually,  
And never will decline.

XIII.

This is great comfort unto them,  
That God sure will them bring  
Into his heav'nly rest above,  
Where light doth ever shine.  
There

XIV.

There all the saints together are,  
And sing sweet songs of love,  
And sit with Christ upon his throne  
In heav'n, which is above ;

XV.

Where they will live a royal life,  
For they shall all be kings, (white,  
And cloath'd with shining robes of  
And wearing golden crowns.

XVI.

For they shall live in peace and love;  
Love that will never end,  
But unto all eternity  
For ever will extend.

XVII.

This is the blessed state of those  
That trusteth in the Lord,  
For all the pleasures will be theirs  
Can be by them desir'd.

XVIII.

Tho' deadness here, while in this life,  
May make them to complain ;  
These clouds will surely fly away,  
No more to intervene.

Their

XIX.

Their hidden manna is laid up  
For them, and kept in store,  
Where they will feed on it above  
With gladness evermore.

XX.

This gladness is prepar'd for such  
As serve the Lord aright,  
And meditate upon his law  
With pleasure, and delight.

XXI.

Whose hearts desires are unto God,  
And fear him all their days;  
Their dwelling will be sure in heav'n,  
And sing eternal praise.

XXII.

For they will be employed there  
In praising of the Lamb,  
Because he shed his precious blood  
To purchase peace to them.

XXIII.

To purchase life unto his saints  
He left the heav'ns on high,  
And suffer'd mis'ry on this earth,  
And in a grave did lie.

XXIV.

O great and wond'rous is this love,  
And love without compare.  
That God should send his only Son!  
Who can this love declare?

XXV.

No man that lives upon this earth  
Can speak of it aright,  
But only think upon the same  
With pleasure, and delight;

XXVI.

Still thinking on the love of Christ,  
That he should come from heav'n,  
To suffer death upon the cross,  
With sorrow, and with pain.

XXVII.

His love unto the sons of men  
Can never be exprest;  
It is from all eternity,  
And evermore will last.

XXVIII.

Blessed be his glorious name,  
That came for our relief  
When we were lying low in sin,  
And at the gates of death.

Now

XXIX.

Now ev'ry man that serves the Lord,  
Ev'n with a perfect heart,  
The vain applauses of the world  
He'll hate in ev'ry part.

XXX.

And those who trusteth in the Lord  
They will rewarded be;  
For when their time of trouble is,  
He'll save, and them set free.

XXXI.

So ev'ry man that loves the Lord,  
And walketh in his way,  
He will sure keep him from all ill.  
He is his rock and stay.

XXXII.

The Lord Almighty is their strength,  
That do on him rely;  
What's for their glory and their good,  
He will not them deny:

XXXIII.

Whose confidence are plac'd in him,  
And greatly do him fear,  
Will them uphold with his right-  
Who is their Saviour dear. (hand,  
H O hap-

XXXIV.

O happy, happy is the man  
That trusteth in his name !  
Because his hope is in his word  
He'll not be put to shame.

XXXV.

It will be great joy unto them  
When death calls them away,  
Their race is run, their prize is won,  
Glory that lasts for ay.

XXXVI.

Who would not fight with all their  
And run for such a prize ? (might,  
Where they will get their heart's de-  
In heav'n, where pleasure lies. (light

XXXVII.

For they will have sweet company  
When in the heav'ns above,  
Where all the saints and angels are  
In perfect peace and love.

XXXVIII.

And there will be sweet harmony  
And love for evermore ;  
And in God's presence they will dwell,  
And still will him adore ;

Who

## XXXIX.

Who led them thro' this wilderness  
 Unto that pleasant place of rest;  
 Where they'll rejoice for evermore  
 With heav'nly beams of grace.

## XL.

Because they trusted in the Lord  
 They'll have a great reward;  
 What Adam lost in paradise  
 Will be to them repair'd.

## XLI.

The ruins in first paradise  
 He has rebuilt again;  
 A city for his folk prepar'd,  
 That they may dwell therein.

## XLII.

This glorious city of the Lord,  
 Wherein he doeth dwell,  
 It doth excel in beauty far  
 Eden, when Adam fell.

## XLIII.

O lovely is his dwelling place!  
 And lovely is his name!  
 His loving kindness to his saints  
 For ever will remain.

XLIV.

Their happy state will be most sweet,  
And likewise last for ay;  
No enemy can them disturb,  
Nor yet be Satan's prey.

XLV.

Their happiness is far more sure  
Than Adam's in paradise;  
For all his stock was in his hand,  
And he did soon transgress.

XLVI.

But Christ, who is their surety still,  
Their stock is in his hand,  
They cannot squander it away,  
But sure and firm will stand.

XLVII.

There is no devil there to tempt,  
Nor serpent to deceive;  
But perfect peace and happiness  
They shall for ever have.

XLVIII.

Then they will sing continually  
With joy, and with pleasure;  
Because their rest it is so sweet,  
Where they shall live for ever.

O all

## XLIX.

O all ye saints upon this earth  
 Give praise unto the Lord,  
 Because he purchas'd peace to you,  
 And life to you restor'd

## L.

When ye were lying dead in sin,  
 And could see no relief,  
 But threat'nings of a fiery law,  
 And burning of God's wrath.

## LI.

Then he did come into our room,  
 And suff' red for our sake,  
 To pacifie the wrath of God,  
 And elect's peace to make.

## LII.

His love is great, without compare,  
 Which he to us doth show,  
 For all the miseries in this life  
 He did them undergo,

## LIII.

Ev'n for our sakes, that so he might  
 Bring us back again  
 From death, and from the pains of  
 To make us heirs of heaven. (hell

## LIV.

This love, which is above all loves,  
 We cannot comprehend;  
 Nor speak of all his goodness great  
 Unto the sons of men.

When we were lying dead in sin,  
 And could see no relief,  
 But mercies of a new law,  
 And pity of God's grace.

Then he did come into our room,  
 And laid his hand on our head,  
 To pardon the wrath of God,  
 And elect a people to himself.

\*\*\*\*\*

His love is greater than our comprehension,  
 Which he poured out upon us,  
 For all the ungodliness in this life,  
 He did understand.

Even for our sake, that in his might  
 He might bring us back again,  
 From death, and from the pains of  
 Hell, to make us heirs of heaven (well).  
 This



## INGRATITUDE.

**A** Grievous sin is in this land,  
Which is ingratitude;  
Men live as all did come by chance,  
Which this earth can afford.

**I.**  
They have no thoughts that God he  
The giver of all good ;  
And that he doth for them provide  
Yea, ev'n their daily food.

**II.**  
The ox doth know his owner well,  
The ass his master's crib ;  
They love their master, tho' but brutes,  
Because he doth them feed.

IV.

Of all the creatures on this earth  
Men are of all the worst ;  
They are ungrateful unto God,  
Which will be to their cost :

V.

Because they give not God the praise  
Which to his name is due,  
But trust in their own handy-works,  
And to God will not bow ;

VI.

But God shall surely them despise,  
Their joy it will then cease ; (breath,  
For when they come to yield their  
They shall have store of grief ;

VII.

Their souls are past redemption then,  
Yet never can decay,  
They shall be thrust down to the pit,  
And there with devil's stay.

VIII.

Tho' they may laugh at such mischief,  
Which is their neighbour's hurt ;  
At the devil's vict'ry they rejoice,  
And that is all their sport.

Such

IX.

Such laughter will come to an end,  
When death doth lay them low;  
For devils then will be their guard,  
And with them they must go.

X.

The birds dosing, and praise their king  
When shines the morning light;  
They are ay thankful for the spring,  
And sing with all their might.

XI.

But men have very stubborn hearts,  
Their Maker will not praise;  
They think they merit all themselves,  
But they themselves deceive:

XII.

Tho' God may suffer them awhile  
For to go on in sin,  
His wrath against them will wax hot,  
And burn like to an ov'n.

XIII.

Their mirth will then be at an end,  
Their grief it will be sore  
When God doth thrust them down  
To stay for evermore. (to hell,

O N



O N

## T H A N K F U L N E S S

**B**UT those that thankful are to  
 For mercies they receive, (God  
 Do trust in him continually,  
 And give him always praise:

II.

They think upon his handy-works,  
 Which have been ay of old ;  
 Which teaches them there is a God,  
 His wonders manifold.

III.

The sun he makes to shine by day,  
 The moon to shine by night ;  
 The heav'ns bespangled are with stars,  
 Which are his works of might.

On

IV.

On fields he makes the grasse to grow,  
And flow'rs of ev'ry kind,  
Which are right pleasant to our eyes,  
And wond'rous in our mind:

V.

For all the wond'rous works of God  
Still plainly do appear,  
And teach us all there is a God  
Which we should daily fear:

VI.

And ev'ry man that's wise in heart  
Will think upon the same,  
And speak of all his mighty works,  
And praise his holy name;

VII.

And when they lie upon their beds,  
Make this their mental thought;  
They center all on God alone,  
Who hath these wonders wrought.

VIII.

And then they think upon his love,  
That he should them redeem,  
And wash them from the filth of sin,  
And make them heirs of heav'n;  
Where

IX.

Where they will be made kings and  
And reign for evermore; (priests,  
And sit with Christ upon his throne  
With pleasure, to endure.

X.

Tho' they have troubles in this life,  
Their time will not be long;  
They shall have gladness at the last,  
When Christ doth call them home.

XI.

For Christ has not an empty house,  
In it there is great store;  
Our Saviour is the bread of life,  
And lives for evermore.

XII.

So all the saints while in this life,  
May still rejoice with pleasure,  
Because they chosen are of God  
For his peculiar treasure:

XIII.

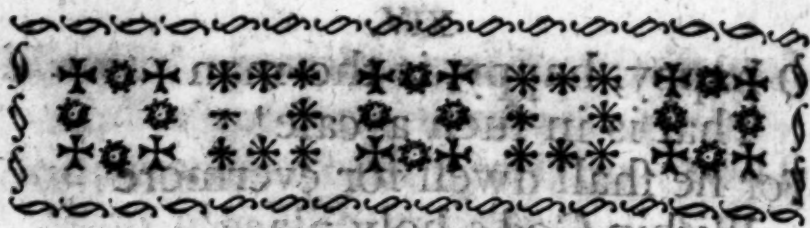
And shall rejoice for evermore  
In God, who is most high;  
They chearfully will praise the Lamb  
Unto eternity.

O hap-

## XIV.

O happy, happy, is the man  
That is in such a case!  
For he shall dwell for evermore  
Within God's holy place.





O N

## P R I D E.

**T**HERE is an evil in this land,  
As we may well perceive,  
Which made the Devil for to fall,  
And that made him a slave.

II.

Pride made the devil's first to fall,  
And tumble down to hell;  
In fire and brimstone they must lodge,  
For ever there to dwell.

III.

Men's hearts are always full of pride,  
Which was the devils sin;  
And hell will be their dwelling-place  
When death has got the sting.

Some

IV.

Some men when they are clothed  
Their looks are very high; (fine,  
Their hearts are always lifted up,  
Which is but vanity.

V.

The man that has gay clothing on,  
His neighbours him esteem,  
Altho' that he be but a fool,  
As clearly may be seen;

VI.

For if their clothing be but fine,  
And have great store of cash,  
They are esteem'd in this vain world,  
Tho' ign'rant like an ass.

VII.

The man whose heart is full of pride,  
And ign'rance holdeth fast,  
The devil blindeth both their eyes,  
Leads them to hell at last.

VIII

Our Saviour himself doth speak  
Of partiality:  
Of respecting men with rich cloth-  
Or him whose looks are high. (ing,  
He

IX.

He ranks it up amongst the sins  
Of Scribes, and Pharisees;  
Whose hearts were always full of  
And horrid cruelties. (pride,

X.

Tho' Laz'rus was but cloth'd in rags,  
And dogs did lick his sores,  
He is beloved still of God;  
Rich Dives he abhors:

XI.

Tho' Dives fared sumptuously,  
And was in fine array;  
His riches were to him a snare,  
And did lead him astray:

XII.

His heart was always full of pride,  
He was the devil's prey;  
And hell is now his lodging-place,  
For ever there to stay.

XIII.

So ev'ry man that's proud in heart,  
May think upon the same,  
How Dives he is sent to hell,  
For ever to remain;

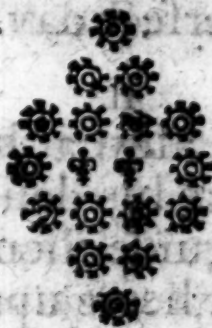
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## XIV.

His torments there are very great,  
 As scripture doth us tell;  
 There is no water in that place,  
 To cool his tongue in hell.

## XV.

So ev'ry proud and haughty heart,  
 Their grief will fure be sore,  
 When God doth thrust them down to  
 To stay for evermore. (hell,





ON

# HUMILITY.

**B**UT ev'ry man that humble is,  
And lowly are alway,  
The Lord he will them keep and  
Unto the perfect day. (guide

II.

For God loves all that humble are,  
And they are his delight;  
And he will guide them in the way,  
That are in heart upright.

III.

For God loves all that upright are,  
And of a lowly mind:  
He will them lead, and likewise guide  
Into his paths divine.

The

IV.

The pattern of humility,  
He is our Saviour dear:  
He had no where to lay his head,  
As plainly doth appear.

V.

Tho' he was Lord of heav'n and earth,  
He was both poor and mean;  
He had no riches on this earth,  
As clearly may be seen.

VI.

So ev'ry man that's wife in heart,  
Will think upon the same,  
That ever Christ should come so low:  
And pride they will disdain.

VII.

Our sins were the procuring cause  
Of all his grief, and woe:  
O wond'rous condescending love  
That he should stoop so low!

VIII.

That he should come from heav'n to  
For sake of sinful men! (earth,  
Ev'n the Creator of all things,  
Chief among thousands ten!

## IX.

He had grief and trouble on this  
 And often he did weep; (earth,  
 And great was his humility,  
 To wash his disciples feet.

## X.

So ev'ry wise and humble man,  
 They will the same observe,  
 What Christ himself he did them  
 And from it will not swerve. (teach,

## XI.

For they will wash each others feet,  
 Whene'r they stand in need;  
 And will not suffer them to want,  
 But them supply with bread,

## XII.

The humble man is full of love,  
 And he will not disdain  
 The righteous man, tho' he be poor,  
 But love doth still remain.

## XIII.

For God loves all that humble are,  
 And he on them will smile,  
 He'll also love them to the end,  
 And will not them beguile.

This

This is great comfort to the saints,  
That lowly are alway:  
Their dwelling will be into heav'n,  
For ever there to stay.

ON THE

W A N T I N G

OF THE

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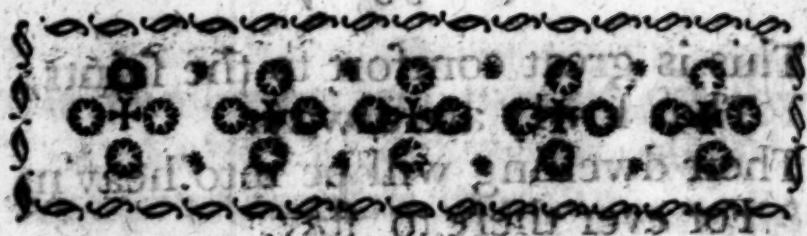
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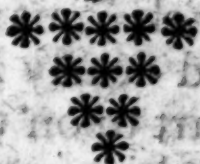
THE wisest man that e'er was  
known,  
He was the great king Solomon,  
The wisest man as doth appear,  
The scripture proves this to be clear;  
And richest man since Adam's days,  
If we believe the scripture phrase.  
With silver plenty like to stone,  
The number whereof was not known:  
Of purest gold he had great store,  
The massy gold of rich Ophir.  
He had great pleasures of the best,  
Olive, and vine-yards he possesse,  
And

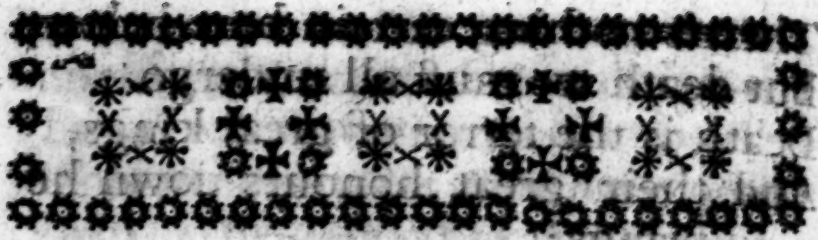
And singing people in his time,  
 To chear his heart, and please his  
 mind;  
 All sorts of music there did play,  
 Which pleased Solomon each day.  
 And he had queens and concubines;  
 All pleasure here below the heav'ns;  
 Whate'er was pleasant in his sight  
 He did pursue with all his might.  
 He had all pleasures on this earth,  
 And so he pass'd his days in mirth;  
 His heart was set upon the same,  
 But in the end, he saw all vain.  
 For all is vanity he says,  
 When man he comes to end his days.  
 When the golden bowl doeth break,  
 They on their conduct may reflect;  
 And silver cord begins to loose,  
 Then pleasure goes, and sorrow flows.  
 And when the grinders they do cease,  
 The time draws near of their decease.  
 They may look back, and think upon  
 Their pleasures that are past & gone,  
 And say with great king Solomon,  
 Vain vanities, my pleasure's gone.  
 When death doth bare men in the face  
 A guilty conscience then takes place;

These pleasures that they had before  
 Cannot yield comfort any more ;  
 The wheel of fortune turns about  
 Before their projects are wrought out;  
 Down to the grave they do descend,  
 The richest, and the wisest men :  
 Tho' in their day they may rejoice,  
 A darksome grave will them inclose.  
 That bed of silence, and of rest  
 For weary souls that are oppress'd  
 With grief and sorrow for their sin,  
 This howling wilderness within.  
 Our time is short as we may see,  
 Compared with eternity;  
 The work is great we have to do  
 While on this earth, ere hence we go  
 Down to that dark and silent grave,  
 From which no man himself can save;  
 They cannot any ransom give  
 To free from death that they may live.  
 Not all the pleasures on this earth,  
 Riches, or honour, noble birth:  
 Both rich and poor, when they come  
 there  
 Down to the grave, alike do fare;  
 For all come to one common grave,  
 The prince, the monarch, and the  
 slave.

And

There's nothing certain here below,  
 But death we must all undergo.  
 Death is the terror of great kings,  
 And their great honours down he  
 brings;  
 He to the dust will bring them down,  
 Both the laurel, and the crown.  
 Now seeing that death conquers all,  
 And makes them subjects at his call,  
 Now why should men so foolish be  
 As set their hearts on vanity?  
 Will yield no comfort at the end,  
 When to the grave they do ascend.  
 We were created for a nobler end,  
 Than foolishly our time to spend;  
 Our great Creator made us all  
 To serve himself, both great and  
 small.  
 The man that wisely time doth spend,  
 Will reap much comfort at his end.





**D E A T H.**

**P A R T I.**

**T**Here are some people in this land,  
They think nothing of death;  
They think they have no more to do  
When once they yield their breath,

II.

But lie into their graves, and rest  
Like to the brutal kind:  
They are so ign'rant of themselves,  
And of a brutish mind.

III.

One tells that such a man is dead  
Whom he did dearly love,  
Who set his heart upon this world,  
Till death did him remove.

His

IV.

His neighbour he replies again,  
To me ye may be free;  
Come tell to me, is he well dead?  
He was good company:

V.

Because he did rejoyce with us,  
When that the poor did smart:  
To hear of dearth into this land,  
It did rejoyce our heart.

VI.

His neighbour he replies again,  
(Yes,) he is very well,  
He's left five hundred pounds behind,  
And garners full of meal:

VII.

He's left his wife and children right,  
As we may well perceive;  
They'll honour him now he is dead,  
And lying in the grave:

VIII.

Because he gather'd wealth to them  
While he with them did dwell,  
They'll found his praise when he is  
His merits they will tell. (dead,  
The

IX.

The ministers on sabbath-days  
Do tell to us strange stories,  
Whose hearts are fix'd upon this  
They'll reap no other joys: (world,

X.

But let them all say what they will,  
They'll not disturb our rest;  
There is a proverb we oft hear,  
The first fore is the best.

XI.

They tell us that dooms-day will  
And we must all appear (come,  
To give account of all our deeds,  
How we have lived here.

XII.

But of that day we'll take no thought,  
Or neither will we fear;  
We know not but unto that day  
It is ten thousand year.

XIII.

There is no man upon this earth  
Knows when that day will come,  
Therefore we'll walk at liberty,  
While here above the ground.  
Altho'

XIV.

Altho' the poor may angry be,  
And against us complain;  
The poor man's pride is very great,  
Makes them to live so mean.

P A R T II.

WHEN wicked men are laid in grave,  
That prison holds them fast,  
Until the day they must appear,  
And give account at last

II.

Of all their deeds they did commit  
While they were on this earth:  
They will be speechless then, and  
With grief, instead of mirth. (dumb

III.

Tho' they thought time might be so  
Ten thousand years to last; (long,  
Yet when the trumpet doeth sound,  
They must come forth at last.

IV.

Then they will creep out of their  
Those that are satan's slaves: (holes,  
And they will wish they had lain still  
For ever in their graves.

And

V.

They'll also wish that they had been  
Like to the brutes that die,  
And that they had remain'd in dust  
Quite out of memory.

VI.

Then they will cry unto the rocks,  
And to the mountains high  
To hide them from the face of him  
That judgeth righteously.

VII.

Their consciences will them con-  
Their faces will be black (demon,  
When they are going down to hell,  
Just at the devil's back.

VIII.

For all those who are satan's slaves,  
And serv'd him in their strength,  
Now they must all follow him down  
Unto the pit at length:

IX.

And there they must for ever stay  
Into that darksome cave,  
With devils for their company;  
And punishment receive.

Their

X.

Their torments shall be very great,  
And they will last for ay:  
In fire and brimstone they must lodge,  
Which burns both night and day.

XI.

Great horror then will on them fall,  
When they come to that place,  
For they will see no comfort there,  
But devil's ugly face.

XII.

Then they will surely curse the day  
That ever they were born;  
And wish they had not been conceiv'd  
Within their mother's womb.

XIII.

They'll also curse each other then,  
When in that fiery lake,  
And with their tongues they will  
Like poison of a snake. (blaspheme,

XIV.

O horrid place of cruelty,  
Where fire doth run like streams!  
A smoaking pit, a darksome cave,  
No company but fiends!

In

## XV.

In grief, and anguish they will cry,  
 No help there will be found,  
 When ten thousand years are at an  
 Their troubles will abound. (end

## XVI.

This is the dismal case of those  
 That walks in the broad way,  
 And has no pity on the poor,  
 Whose hearts are cold like clay.

## XVII.

There is a curse into their house,  
 And cursed is their basket;  
 Tho' they may flourish for a while,  
 The end thereof is blasted.

## XVIII.

Their pleasures will be at an end  
 When death doth bring them low;  
 Because they did the poor despise,  
 They now must suffer woe.

## XIX.

What they did set their hearts upon  
 Will yield them no relief  
 When they are going to the pit,  
 Where nothing is but grief.

P A R T

P A R T III.

WHEN righteous men are laid in  
That is their bed of rest; (grave,  
And God will smile continually  
Upon their very dust.

II.

It is their bed of sleep and rest,  
Where nothing can them move;  
And when that they awake again,  
Christ welcomes them with love.

III.

Their joys shall then be very great,  
And never have an end;  
With songs of praise then they will  
When that they do ascend (sing

IV.

Unto that pleasant place above,  
Where they shall then receive  
A crown of glory on their heads,  
Which Christ to them will give.

V.

And they will all be clothed then  
In robes of purest white,  
With palms of vict'ry in their hands,  
With pleasure and delight.

K

And

VI.

And then they shall be free from  
Of those who them oppress; (fears  
With peace and pleasure evermore,  
When in that land of rest.

VII.

Their corruptions will drop behind;  
Their bodies shall be pure  
From any spot or stain of sin,  
Made perfect to endure.

VIII.

Their faith and hope is at an end,  
For now they clearly see  
These joys that they had hoped for  
Made perfect to their eye.

IX:

And full possession they shall have  
Of all that is above,  
For God and Christ will smile on  
With everlasting love: (them

X.

And they will get their heart's desire,  
For Christ to them shall give  
A kingdom that will never end,  
Where they shall ever live.

The

XI.

The king of terrors then will have  
No power on them at all;  
No sickness then will on them seize,  
No ill can them befall:

XII.

Their strength shall then continue  
And not decay at all; (firm,  
Likewise their beauty will not fade,  
But last thro' ages all.

XIII.

There is no tongue of man can tell  
The pleasure they shall have,  
But faintly faulter in the same,  
For all they can conceive.

XIV.

But sure they will be free from toil,  
And him who tempts to sin,  
And then with pleasure evermore  
They shall rejoice and sing.

XV.

For now they are above all fears  
Of losing God, and heaven:  
Their peace is sure, their rest is sweet;  
Where they shall ever reign.

XVI.

They shall rejoyce for evermore  
In God, who is their king;  
And unto Christ they will give praise,  
Who did them all redeem.

XVII.

For he did purchase peace to them  
When they were dead in sin,  
That they might life for ever have;  
Which none could do but him.

XVIII.

This is great comfort to the saints,  
That Christ doth set them free  
From all their foes, that do them hate,  
And round about them be.

XIX.

Now all their pleasures will be sweet  
When Christ doth bring them home  
Unto the heav'n of heav'ns above,  
Where nothing can them wrong.

XX.

He will give them a heritage  
That they may dwell therein;  
Where perfect peace will still remain,  
And free from death and sin.

This

XXI.

This dwelling will be into heav'n,  
Where happiness is sure,  
And unto all eternity  
For ever shall endure.

XXII.

This is the blessed state of those  
That walk in perfect way;  
When they have pity on the poor,  
And give their own away.

XXIII.

Their children they are blest'd there-  
And praised for the same, (fore,  
Because they give the poor relief  
When they apply to them.

\*\*\*\*\*

\*\*\*\*\*

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ON THE  
RESURRECTION.

**I** HAVE set before you as I can  
Ev'n life or death to ev'ry man:  
Life to the godly does not stray,  
And pleasures that will last for ay;  
Death to the wicked ev'ry one,  
Devouring fire, destruction.  
With righteous men it will be well,  
When Christ all their fore-heads doth  
seal;  
When in the air he doeth place  
His throne of judgment, and of grace;  
Justice to give to ev'ry one,  
When saints will sing, and sinners  
groan.  
For righteous men then will rise  
To

To meet their Lord in aërial skies;  
 Their heavenly glory to receive  
 Whene'er they rise out of their grave.  
 All righteous men they there will  
 stand,  
 In glory shine on Christ's right-  
 hand,  
 Who is the judge of all the earth,  
 And righteous judgment will bring  
 forth:  
 No partial judgment there will be  
 To men of high or low degree;  
 Nor yet respect of persons there,  
 For poor and rich alike will fare.  
 This is great comfort to the poor,  
 Who troubles on this earth endure;  
 That poor and rich will equal be,  
 God's mercy to them all is free;  
 To such as love him, and him fear,  
 They all in glory will appear:  
 The judge that sits upon the throne  
 He is so just he wrongeth none:  
 For they shall all rewarded be  
 With riches to eternity.  
 The rich men then will get no more  
 Than beggars goes from door to  
 door.

Some earthly monarchs here bear  
rule,  
And in their judgments sometimes  
cruel:

Because they do the poor oppress,  
The poor man can get no redress;  
Because they act as earthly gods,  
Oppressing them with heavy loads;  
They may not speak to them again,  
The poor man's plaint they do disdain.

But no such thing there is above,  
But perfect justice, peace, and love,  
So all their pleasures will excell  
In heaven, where they shall ever  
dwell.

This is great comfort to those men,  
Whom Christ their judge will not  
condemn;

For he will say to those that stand  
With pleasure then on his right-hand,  
Enter ye all into my rest,  
And joys that will for ever last,  
Then they shall all ascend on high  
With songs of praise so pleasantly;  
With Christ their Saviour, and their  
king,

And

And guards of angels, into heav'n.  
 Their glory there it will excell,  
 And pleasure great where they shall  
 dwell.

For they will stay about the throne  
 Of the almighty God alone:

In glory they shall shine so bright,  
 We cannot speak of it aright;

No man on earth can understand

The joys that are at God's right-hand;

But weakly view them in a glass,

'Till they go in and them possess.

If once within his holy place,

Then they will see him face to face;

These heav'nly joys they will then see,

Possess them to eternity.

Where they will sing continually,

Ev'n night and day unweariedly,

In giving praise unto their king,

Who conquer'd death, and purchas'd

heav'n

For them, when they were dead in

sin,

Free'd them from death, and life did

bring;

Ev'n length of days for evermore,

When landed on that heav'nly shore.

P A R T

## P A R T II.

Now all ye saints that shine in heav'n,  
 Never more ye will complain:  
 Your glorious state exalted high,  
 Makes you rejoice continually.  
 No defect in body, crabbed age  
 Can trouble them ; nor any plague.  
 Perfection is in such degree,  
 The lame will leap, the blind shall  
     see :  
 Their strength for ever will remain,  
 No sickness can come near to them ;  
 The land's so pleasant where they  
     dwell,  
 No evil there can them befall.  
 Which is great joy unto all them,  
 When from the dust they rise again ;  
 This body raised out of dust,  
 Will be more glorious than at first.  
 Tho' Adam sprang out of the earth  
 By his Creator's pow'r, and might,  
 Yet he was subject unto fall,  
 Did sin, corrupt our nature's all ;  
 And ever since we plainly see  
 No man himself from death can free.  
 But incorruption is put on

Now

Now at the resurrection ;  
 No more corruption they will see,  
 From death and sin they are made  
 free.

Altho' the earth may shake and move,  
 At the Eternal's voice above:  
 Yet all the saints there will be safe,  
 They are his sheep, and babes of  
 grace,

That fed upon his pastures green,  
 Whose prayers did ascend to heav'n  
 With sweet perfume unto the throne.  
 Then God did hear their sighs and  
 groan,

And out of prison did them bring,  
 That dreadful gulph of death and sin.  
 Their pleasures now are all so sweet,  
 They cast their crowns down at the  
 feet

Of him that sits upon the throne,  
 And giveth praise to him each one;  
 Continually they will rehearse  
 His mercy, and abundant grace;  
 For mercy is the only thing  
 That makes them now rejoice and  
 sing.

## P. A R T III.

O lovely Christ that dwells on high,  
 The faints will sing most pleasantly,  
 Continually before his face,  
 Wondering at his love and grace!  
 Who for their sakes did come & die  
 A shameful death upon a tree:  
 His wounds did bleed to heal their  
     fores;

His death to them life now restores.  
 Which is a wonder unto them  
 That life should die, life to them  
     bring.

Redeeming love is all their song  
 Continually about the throne:  
 So lovely is his dwelling-place,  
 And pleasant is his throne of grace!  
 O holy! holy! is his name!

The faints aloud do still proclaim;  
 For singing is their work above  
 To him that died out of love.

His glorious name they do adore,  
 With songs of praise for evermore.

All praise they ever give to him  
 Who is their Prophet, Priest, and  
     King;

Who

Who loved them, and did them save  
 When dead in sin, and satan's slave.  
 O love! O love! without compare!  
 I'll give thee praise, thy love declare!  
 To God my king, who dwells on  
     high,  
 I'll sing his praise continually.  
 Such lovely songs will ever be  
 In heav'n, unto eternity.

#### P A R T IV.

SO sweetly sings the faints on high  
 With joy, and with pleasure;  
 Their peace is sure, their rest is sweet,  
 Where they shall live for ever.

O lovely is that pleasant place  
 Wherein they now do dwell!  
 And lovely is their company,  
 Their pleasures all excell.

Their harmony's so very sweet  
 When in the heav'ns above,  
 That they do wisely all agree,  
 And sing sweet songs of love.

They

They live in peace, they live in love,  
 Where nothing can them harm:  
 There is no war in that place,  
 Nor foes to do them wrong.

There is no toil, now where they  
 Nor weariness at all, (dwell,  
 But peace and rest for evermore,  
 To endless ages all.

No doubts nor fears can them op-  
 Nor come into their mind; (press,  
 No wand'ring thoughts can them dis-  
 Nor yet to sin incline. (turb,

Their bodies will be like to his  
 That all their debts did pay  
 Ev'n for their fakes, that so he might  
 His love to them display.

For all the way is path'd with love,  
 Where he his flock doth lead;  
 And all the pastures they are green  
 Where he his sheep doth feed:

To crystal streams he doth them lead,  
 With drink them satisfies,  
 That they can never thirst again;  
 With him such pleasures lies.

The

The heav'nly mansions they are large,  
 With pleasures ev'ry where,  
 Where all the saints will dwell for  
 And of these pleasures share. (ay,

This is the blessed state of those  
 That stand on Christ's right-hand,  
 When they have all ascended up  
 Into Emmanuel's land.

But wicked men when they arise,  
 And come out of their grave,  
 They shall all stand on Christ's left-  
 Their sentence to receive. (hand,

Then he will say, Depart from me  
 All ye that wicked are,  
 And come not ye into my rest,  
 All ye that sinners were;

When ye were living on the earth  
 Ye did my name blaspheme,  
 And my commands ye did not keep,  
 But did the same disdain :

Because that ye were obstinate,  
 Against me did rebel,  
 Ye must not in my presence come,  
 But ever lodge in hell.

Ye

Ye took great pleasure on the earth  
To be the devil's drudge,  
And now ye must go to the pit,  
And with him ever lodge.

Then they will all depart away,  
(No pleasures more to see;)  
To endless torments evermore,  
Unto eternity.

The saints will shine with lustre then,  
Where they shall dwell for ay;  
The wicked shall be black like toads  
When they depart away:

For they will be surrounded then  
With devil's for their guard,  
That will conduct them to the place  
For wicked men prepar'd.





ON

DANIEL'S

Being cast into the

LIONS DEN.

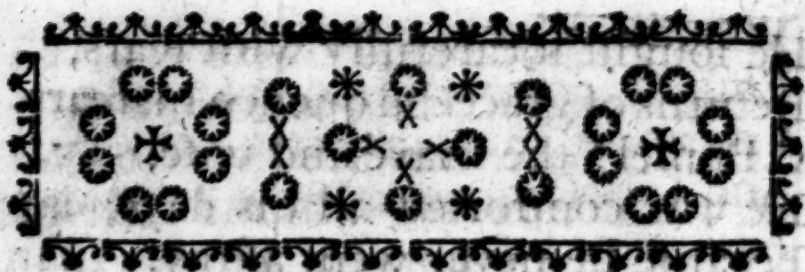
**T**HŌ Daniel the best of men  
Was cast into the lions den,  
Yet he was not there left alone  
Into that dungeon for to moan;  
But help was sent him from above,  
Did him support all out of love:  
And he was never in despair,  
And for his foes he did not care,  
Because an angel did him guard,  
Which did to him great peace afford.  
These lion's fierce they had no pow'r  
To hurt his body, nor devour.  
Tho' foes did rage, and lion's roar,  
L To

To yield to sin he did abhor:  
 And he would not at all forbear  
 To worship him whom he did fear;  
 But still his duty did perform  
 At ev'ning, noon, and also morn.  
 The fear of death he did disdain,  
 He still did hope, which was his gain.  
 His faith was strong, he did not faint,  
 And in his mouth there was no plaint.  
 Tho' en'mies 'gainst him did prevail,  
 These roaring lion's soon did fail;  
 Tho' they were greedy of their prey,  
 The angel did keep them away.  
 These lions they were bounded still,  
 And unto him could do no ill;  
 They unto him could do no harm,  
 Because heav'n's wisdom he did learn.  
 When in the den he did not fear,  
 They would not once to him come  
 near;

He prayed to the God of heav'n,  
 Who out of trouble can redeem;  
 Who did set him both safe and free  
 Out of all his misery.  
 What he did ask was not in vain,  
 For he did his desire obtain;

He

He fought it carefully with tears,  
 Returns of grace did quench his fears.  
 O Daniel! the brave and wise,  
 He was comforted all his days,  
 Because he never went astray,  
 And wicked men would not obey.  
 Darius then did come in haste  
 To see where Daniel was plac'd  
 Amongst these beasts of cruelty,  
 And set him safe at liberty.  
 And then he also did proclaim  
 That ev'ry one should fear the name  
 Of him whom Daniel did serve,  
 And from these lion's did preserve.  
 So we may all of us observe  
 How Daniel his God did serve,  
 And would not yield to any man  
 To worship idols in the land;  
 Made him to be advanced high  
 In time of his captivity.  
 His wisdom did them all confound  
 His enemies about him round;  
 Made him beloved in the sight  
 Of that great king of pow'r and might,  
 Who made him ruler in the land  
 O'er all that hellish wicked band.



ON THE  
FLOURISH and DECAY  
OF THE  
G O S P E L  
IN  
G L A S G O W.

**A**SPIRE, O muse! with full desire,  
And veh'ment love, impatient  
fire;  
Inflame my heart, enrich my brain,  
That I may sing to Glasgows fame.  
Whose memory it is of old,  
Which I cannot well unfold,  
Of worthy men in the same place  
Who did run the christian race :  
Who

Who are now in heaven above,  
 Employed there in songs of love.  
 I mean of Durham, and of Gray,  
 And Dickson, worthies in their day;  
 And great Cargill that worthy man  
 Who did suffer martyrdom:  
 All the defections he withstood,  
 And seal'd the truth with his own  
 blood.

And many others there since fyne,  
 I cannot mention at the time:  
 It will be tedious to rehearse,  
 And for to put them all in verse  
 My pen must cease, my muse will  
 fail

For want of words, the truth to tell.  
 Tho' unacquainted in the way,  
 Yet what I can I will display.  
 These worthies all as doth appear  
 Did teach the Gospel as is clear;  
 Did fear no face of man at all,  
 They did pursue the gospel call:  
 Their memories will last is sure,  
 Like to the sun which doth endure;  
 Whose beams, or rays, doth shine so  
 clear,

With splendid light thro' the hem-  
 sphere ;  
 Inspireth life in ev'ry thing,  
 In plants, each creature, birds that  
 sing.  
 Likewise the Sun of righteousness  
 Inspires men's hearts, and truly blest ;  
 The holy Spirit doth inflame  
 With heat and light the heart of  
 man :  
 This heat of love it still doth raise  
 The hearts of men with songs of  
 praise  
 To Father, Spirit, and the Son,  
 These undivided three in one.  
 These men, I say, were very bright,  
 And in their days a shining light ;  
 God's countenance did on them shine,  
 With Pisgah's view, and light divine.  
 Their lips did drop like to the vine,  
 Sweet gospels truths at ev'ry time :  
 They sowed seed into that place,  
 Which the people did embrace.  
 O famous Glasgow sometime since !  
 And likewise loyal to their prince ;  
 The prince of princes, king of kings,  
 Who

Who ruleth in the earth and heav'ns.  
 Glasgow's fame did fly abroad,  
 Of worthy men, ev'n saints of God;  
 Sweet gospel lights they did retain  
 Like Hermon's dew, the dew of  
 heav'n.

They had great pleasure and delight  
 To walk in ways that are upright;  
 And they did live in peace and love,  
 Hoping for rewards above,  
 When faith doth mount on golden  
 wings,  
 And flies aloft towards the heav'ns;  
 Great peace and joy it then doth yield,  
 When faith is strong, and wons the  
 field.

And when this victory is won,  
 Then heavens pure joys are begun.  
 Altho' their faith may ebb and flow,  
 When grace revives, then hope will  
 grow.

And when their day of death draws  
 near,

And king of terrors grim appear;  
 Tho' faith be weak with clouds o'er-  
 hung,

Like to the dark eclipsed sun,  
 Yet these clouds will fly away,  
 And turn into a shining day.

So righteous men may all rejoice  
 That fear the Lord, and sin oppose ;  
 Tho' clouds may sometimes inter-  
 veen,

And darken all their views of heav'n,  
 Yet sure their sky will clear again,  
 And God will still their peace man-  
 tain.

The bruised reed he will not break,  
 Nor will he quench the smoking  
 flax:

He leads his people still safely,  
 And all their wants he will supply.

This is great comfort to the saints,  
 That God supplieth all their wants,  
 And guides them safely in their way,  
 Ev'n such as his commands obey.

But ev'ry one that turns aside,  
 Takes not the scriptures for their  
 guide,

They will go down into the pit,  
 Ev'n for the faults they do commit.  
 The word of God is not obey'd,

And

And Gospel truths are sore decay'd;  
 And not as in the former days,  
 When Glasgow people had much  
 praise.

Intrusions now do much abound  
 Throughout the land, in ev'ry town:  
 Some students they are wanting  
 bread,

And with the PATRONS interceed  
 For to obtain a settlement,  
 Ev'n right or wrong, they are con-  
 tent:

And so they leap over the wall,  
 And wanteth not a gospel call,  
 And makes the poor to suffer sore;  
 They please the great ones, want no  
 more.

Which is a breach of God's com-  
 mand

Aboundeth much in this same land,  
 And some of them are discontent  
 Ev'n when they've got a settlement;  
 For to get stipends great and large,  
 They leap the dyke, or break the  
 hedge.

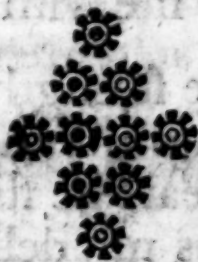
Altho' their parish do them love,  
 For

For worldly gain they do remove ;  
 When patrons do give them a call,  
 They sure embrace the same withal.  
 The marriage knot they do unty,  
 And leave their wife before they die.  
 The scripture favours no such thing  
 AS PATRONS OVER US TO REIGN,  
 Which is a burden great and fore,  
 That ev'ry man ought to abhor:  
 And ev'ry one comes in that way  
 For worldly gain, they go astray.  
 They love the fleece more than the  
     flock,  
 Which is to them a stumbling block ;  
 And makes the gospel to decay  
 While they do not God's law obey.  
 And thus they daily go aside  
 For lucre's sake, ambitions pride ;  
 And make divisions to arise,  
 Wolves in sheeps clothing do dis-  
     guise.  
 Now harmony in ev'ry place  
 Is sure a pleasant comely grace:  
 For folk to live in unitie,  
 How pleasant is it for to see!  
 Divisions are in ev'ry place,

Envy

Envy and strife, decays of grace ;  
 Which ought to be a lamentation  
 To godly men in this our nation,  
 And make them to pour out their  
 heart

For true zeal in every part ;  
 And pray to God he may return  
 Unto this church, so rent and torn,  
 And heal her breaches all again,  
 That truth may in the land remain





THE  
CONCLUSION.

O That my heart were bent always  
To praise this God of might  
Each morning when I rise from bed,  
And likewise ev'ry night.

Who thro' the dark and silent night  
Doth me protect and keep,  
When I am lying on my bed  
Refresheth me with sleep;

And gives me strength to rise again  
When shines the morning light.  
O may my heart be still with him,  
And always my delight.

When on the morning I go forth  
Thy wond'rous works to see,  
O that they may impress my heart  
To give due praise to thee.

For

For he created ev'ry thing  
That lives, and doeth move:  
He made the sun that shines by day,  
And all the orbs above.

And likewise he upholds the same  
By his great might and pow'r,  
For ev'ry thing depends on him,  
Their refuge most secure.

So ev'ry one that being hath  
Should praise his holy name;  
Because he is a God of truth,  
They should the same proclaim.

When I give others such advice  
That they may walk thereby,  
O that I may observe the same  
To keep it carefully.

Tho' I am weakly of myself  
He will give strength to me,  
For all my hope and confidence  
O God depends on thee.

O that this little book still may  
Always impress the mind  
Of ev'ry one that reads the same,  
That it may them incline

To

To serve God with a perfect heart,  
 And with a willing mind;  
 Because he is a God of love  
 Continually to them.

To such as love him, and him fear,  
 He is their rock and stay.  
 He will not them forsake at all  
 That walk in perfect way.

Which will be comfort unto them,  
 Ev'n at a dying hour;  
 For they will enter into rest  
 That ever will endure.

F I N I S.



# T H E C O N T E N T S.

	Page
<b>O</b> N the Six Days Creation.	17
Hymns on the Works of Creation.	31
Hymns on Adam's State of Inno- cency.	38
On the Fall of Man.	46
On the Recovery of Man.	56
On the Twenty-third Psalm.	74
On the same.	79
Grief to the Wicked, and Joy to the Godly.	83

	Page
A Sollicitation to seek after another World.	94
On Hypocrisy.	98
On Worshipping God Chearfully.	107
On Ingratitude.	119
On Thankfulness.	122
On Pride.	126
On Humility.	130
On the Vanities of the World.	134
On Death.	138
On the Resurrection.	150
On Daniel's being cast into the Lions Den.	161
On the Flourish and Decay of the Gospel in Glasgow.	162
The Conclusion.	170



A N

ALPHABETICAL LIST  
OF THE  
SUBSCRIBERS NAMES.

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M

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 Thomas Anderson in Lanark.  
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 William Alexander in Carstairs.  
 John Anderson in Dumbrick, Kilsyth parish.  
 William Adam wright in Birbistoun, Campsie parish.  
 Hugh Arnot in Barnot.  
 John Aitken miller in Cattermilne of Kilmarronock.  
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John Bird taylor in Edinburgh.  
Robert Bryce porter there,  
James Baird there.  
Daniel Brown in Lanark.  
Christopher Bannatyne there.  
John Brymner at Lee.  
George Ballantyne in Bonnytown, Lanark parish.  
John Bennet there.  
Thomas Bannatyne in Shotts.  
Samuel Bannatyne indweller in Carstairs.  
James Bisset in Ravenstrather.  
Alexander Blair indweller in Lanark.  
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David Binnie in Falkirk.  
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James Bredie merchant in Glasgow.  
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Moses Cumming merchant there

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John Cumming shoe-maker there

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D

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Samuel Davies doctor there  
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John Donaldson taylor there  
Robert Dougall weaver there  
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John Dolor of White-hall Kirkintilloch,  
David Dewar Baxter in Kincardine  
William Donald weaver in Burnbrae  
Alexander Dickson gardener in Edinburgh  
Robert Donald in Roddington, old Kilpatrick parish  
Robert Donald in Burnbrae Dunnoter parish

E

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Thomas Easton taylor in west-Calder

Hugh Elder in Wester-yard-houses

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Adam Graham goldsmith there

James George tobacconist there

James Grieve bookseller there

John Gourlie upholsterer there

William Goldie there  
 James Gibb there  
 John Gardiner there  
 Peter Graham chapman there  
 William Gray land-surveyor Livingstone 1 fine cop.  
 John Goudie weaver in Gorbals  
 Thomas Graham junior in Seafield  
 Abraham Glasgow  
 John Gowans weaver in west-Calder  
 James Gray at Moufe-mill  
 Thomas Gilchrist smith in Cartland  
 William Grieve in Carstairs  
 Allan Gilmour in Whitburn  
 William Glen chapman in Dumbar  
 Robert Grieve junior weaver in Dumferline  
 Robert Graham of Thomraer, Kilsyth parish  
 James Gray in wester Muckroft, Calder parish

H

**G**ilbert Hamilton merchant in Glasgow  
 James Hutchison merchant there  
 James Hoggan merchant there 1 fine cop.  
 Robert Houstoun there  
 James Higgen there  
 Robert Henderson wright there  
 John Hutchison white-iron smith there  
 Andrew Hunter shoe-maker there  
 Thomas Hepburn merchant Edinburgh  
 George Hill shoe maker there  
 John Horsbrough there  
 James Hodge in Lismahego  
 Walter Howden in Tine-castle  
 Archibald Handy  
 Robert Hastie in Lanark  
 William Hutchison there

William Hamilton wheel-wright in west-Calder  
 James Harvie there  
 John Hunter weaver in Dumferline  
 John Higgin malt-man in Kincardine  
 Robert Hunter overseer of coal-work at Gilmerton  
 Lee, 8 copies  
 Mary Hodge in Leverock-hall, Dalserph parish  
 Catharine Henderfon in Glasgow

## I

**D**avid Johns merchant in Glasgow  
 Thomas Jamieson taylor there  
 Janet Jack there  
 John Johnson in Bathgate 1 fine copy  
 Agnes Johnston in Long Hermiston  
 Walter Jamieson  
 Thomas Inglis smith in west-Calder  
 Daniel Irvin in Edinburgh  
 Gilbert Jack at Lee  
 Duncan Inglis in Lanark  
 John Johnston in Carnwath  
 Robert Jarden weaver in Caltown  
 Jerom John in Gallaway  
 John Jarden shoe-maker in Dumbarton

## K

**J**ames King upholsterer in Glasgow  
 Alexander Kirkwood there  
 John Keer weaver in Gorbals  
 Daniel Kechen taylor in Edinburgh  
 James King in Carstairs  
 John Knuland in Brie, Arnbrook parish

L

**J**ohn Leitch merchant in Glasgow 1 fine copy

James Lockhart merchant there

Daniel Livingstone there

James Lang weaver there

William Lithgow chairman in Edinburgh

George Lindsay shoe-maker there

Andrew Low there

James Lockhart in Lanark

John Lightbody there

Robert Law there

Thomas Lowdown wright in Lismahego

William Lamb in Breigh

Thomas Lithco in Carstairs

John Lang in Cambusnethen

William Laurie shoe-maker in High-head, west Calder

John Lamb in Crook-boat Carmichael parish

M

**R**obert M'Nair merchant in Glasgow 1 fine copy

Archibald Morton merchant there

Thomas Muter merchant there

Daniel M'Phail merchant there 1 fine copy

William M'Climont merchant there

John Marshall merchant there

John M'kinlay merchant there

John Morison merchant there

Dougal M'Farlane merchant there

David Mulloch there

Walter M'Cawlay merchant there

Alexander M'Phail merchant there

John Milroy merchant there

Daniel M'Callum merchant there

Andrew Mann book-binder there

James Martin upholsterer there 1 fine copy

William M'Nair merchant there  
 Archibald Mair merchant there  
 Robert M'Lintock merchant there  
 John M'Nish merchant there  
 Robert Mickle grocer there  
 James M'Kechnie staymaker there  
 Duncan M'Farlane there  
 Archibald M'Alister shoemaker there  
 Isaac Mark there  
 Daniel M'Farlane weaver there  
 Joseph Merlen there  
 Alexander Morison there  
 John M'Clure taylor there  
 John M'Cadarie shoemaker there  
 David Mathie shoemaker there  
 Thomas Marjoribanks baker there  
 Evan M'Pherson bookbinder there  
 Ebenezer Millar bookbinder there  
 James Maxwell there 1 fine copy  
 William M'Craght weaver in Anderston  
 James Mackie farmer in Oachers-dyke, Slomanan parish  
 Hugh M'Dougall in Carmile  
 Alexander Marshall schoolmaster Kilsyth  
 James Milla of Boritend, parish of Kilsyth  
 James Meldrim weaver in Dumferline  
 James Mason mill-wright in Kincardine  
 William Messer shoemaker there  
 Robert Millar maltman there  
 James Millar shipmaster there  
 John Martin wright Carluke  
 John Main merchant there  
 John Morison servant in Carmile  
 George Mucklejohn in Glasgow  
 James Millar wright there  
 John M'Farlane grocer there  
 James Muirhead foreman ropework there 2 fine cop.

Catharine Morison there  
 John Muirhead Sawyer there  
 Alexander M' Vicar coppersmith there  
 Robert M'Latchie schoolmaster there  
 Anne Morison there  
 John M'Lean wright Gorbals  
 John Mason taylor there  
 John M'Kenrick taylor in Anderston  
 John M'Farlane land-labourer in Balgreen  
 John Marshall workman in Edinburgh  
 John M'kean carter there  
 Charlis Mill there  
 Francis Mathie in Livingstone parish  
 Thomas Mair in Brigh-dyke there  
 John Marshall in Livingstone  
 Daniel M'Kellar inn-keeper there  
 George Morton smith in Blackburn  
 John M'Clish Edinburgh  
 William Mikefon there  
 Richard Milrose taylor there  
 James Milross gardener there  
 James Milesfra at Milton Carluke  
 William Mosman Carstairs  
 John Murray boatman Port-Glasgow  
 James M'Colme merchant in Campbeltoun

N

**P**atrick Norris merchant in Glasgow  
 Thomas Nicolson taylor there  
 Hugh Nisbet taylor there  
 David Nesmith mason there  
 William Noteman there  
 William Nimmo in Edinburgh  
 Andrew Nicol weaver in Dumferline  
 William Newlands in Whyte Shaw

## O

**R**obert Osburn weaver in Glasgow  
John Orr junior in Lanark

## P

**F**rancis Peacock merchant in Glasgow  
James Paull merchant there  
Alexander Park there 1 fine copy  
John Parlane chaise-setter there  
William Provand horse-setter there  
Thomas Provand weaver there  
Jean Paull there  
John Paterfon there  
John Pollock there  
William Pollock there  
William Paterfon wright there  
William Peacock tanner there  
John Parker dyer in Gorbals 24 copies  
Peter Park mason there  
Willjam Pyet merchant in Friock  
Robert Pullans junior in Bathgate  
Charles Portous taylor in Edinburgh  
John Prentice merchant in Carluke  
Thomas Parsell in Lanark  
James Paterfon there  
John Paton innkeeper there  
James Person there  
George Paton in Brae-head, Carluke  
Mr Perrie there  
William Patrick in Inch-wood  
James Paterfon in Dunnoter parish  
James Peteroe servant in Carmyle  
John Park in Dotherick Rigg parish  
John Patrick farmer in West-side, Kilgath parish

Q

James Quill in Old Place, Kilsyth parish

R

**J**ames Robertson merchant in Glasgow 3 copies

William Risk junior merchant there 1 fine copy

John Robertson there 1 fine copy

James Robertson there

John Reid there

James Reid there

James Reid change-keeper there

James Russel weaver there

John Reid weaver there

William Reston there

Matthew Ritchie there

John Riddel mason in Gorbals

John Ramfay in Bathgate 1 fine copy

James Ramfay student in Balgreen

Andrew Rae merchant in Carluke

Andrew Rollo in Edinburgh

John Russel weaver in Anderston

William Robert chapman in Grange

David Rodger at Fountain Bridge

James Roy at Lee

John Richmond in Lanark

Alexander Robertson weaver in Dumferline

Thomas Ralton in Kilsicks, West-Calder parish

John Rennie farmer in Bemoloch, Kilsyth parish

Thomas Rankin shoemaker in Kincardine

George Rankin shoe-maker there

S

**R**obert Stuart merchant in Glasgow

John Sinclair jeweler there

John Smith lace-maker there  
William Stuart vintner there  
William Sanderlon wright there  
George Simpson coppermith there  
John Smellie bookbinder there  
John Stevenson shoe-maker there  
George Smellie cork-cutter there  
William Steven weaver there  
Richard Smith weaver in Caltown  
Margaret Stuart there  
William Steven there  
William Smith weaver in Gorbals  
James Smith gun-stocker there  
James Smith junior weaver there  
William Simpson in Edinburgh  
John Smith there  
James Scular taylor there  
John Smith in Markon  
Alevander Smith in Livingstone parish  
John Stuart there  
John Stevenson there  
Thomas Steven wright in Blackburn  
Doctor Storey in Lanark  
John Steel merchant there  
Mrs. Smellie there  
Richard Smith there  
Thomas Scot shoe-maker there  
Mrs. Smart at Lee 2 copies  
Robert Scot in Bonnytown Lanark parish  
James Swan there  
Robert Smith in Cleghorn, Blanter parish  
James Somerville in Carstairs  
John Scot in Dunerbuck  
William Smith taylor in Paisley  
William Stirling farmer in Auchinreoch  
Peter Smyton weaver in Dumferline

James Scot mason in Carluke  
John Stirling Barber in Inchwood  
William Somerville in Raven-strather near Carstairs  
Robert Scot, shoe-maker in Jang-brae, West Calder par.

T

**P**atrick Telfer merchant in Glasgow 1 fine copy  
James Telfer merchant there 1 fine copy  
William Trueman foresman of ropework there  
Samuel Telfer goldsmith there  
William Thomson there  
John Templeton wright there  
John Tarbet book-binder there  
John Thomson in Edinburgh  
John Thornton inn-keeper in Blackburn  
Robert Thomson in Lanark  
William Thomson in Carstairs

V

**R**obert Vassie shoe-maker in Glasgow  
John Weir there  
James Vissie in Carstairs

W

**J**ames Wardrop merchant in Glasgow  
James Wright junior merchant there  
Thomas Waterman there 1 fine copy  
John Wardlaw there 1 fine copy  
Daniel Wardrop mason there  
James Williamson there  
Andrew Wardrop there  
George Waddel sadler there  
John Wright schoolmaster there  
William Watson skinner there  
Robert Wilson skinner there  
John Wilson skinner there  
Thomas Watson there  
James Watson there

James Watt rope-maker there  
 Joseph Whytehill printer there  
 Launcelot Watt weaver in Gorbals  
 William Walker sawer there  
 David Wardrop junior Edinburgh 1 fine copy  
 James Wadie there  
 Robert William there  
 James Wilson in Gorbals  
 Michael Walker there  
 John Wilkie smith in Saughton  
 John Wallace in Breich  
 James Wilson inn-keeper in Lanark  
 Thomas Wilson there  
 James Watson shoe-maker there  
 Alexander Wilton there  
 Alexander Wilton shoe-maker there  
 John Wilton there  
 John Wood in Westtown  
 Thomas Whyte in Kings haugh Kilsyth  
 David Wilton wright in Barr  
 William Weir surgeon in Carluke  
 William Whyte in Castlegray  
 Archibald Wagh schoolmaster in west-Calder  
 James Wallace smith in Carnwath 12 copies

## Y

**J**ames Young merchant in Glasgow  
 John Yuill shoe-maker there  
 Thomas Young skinner there  
 Allan Young weaver in Gorbals  
 James Young in Lanark  
 George Young at Lee  
 John Young sailer in Kincardine



